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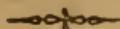
WORD OF GOD.



BY PETER NEAD.



"Sanctify them through thy Truth; Thy Word is Truth."—JOHN xvii. 17.



KENTON HARPER, PRINTER,

STAUNTON, VIRGINIA.

1834.





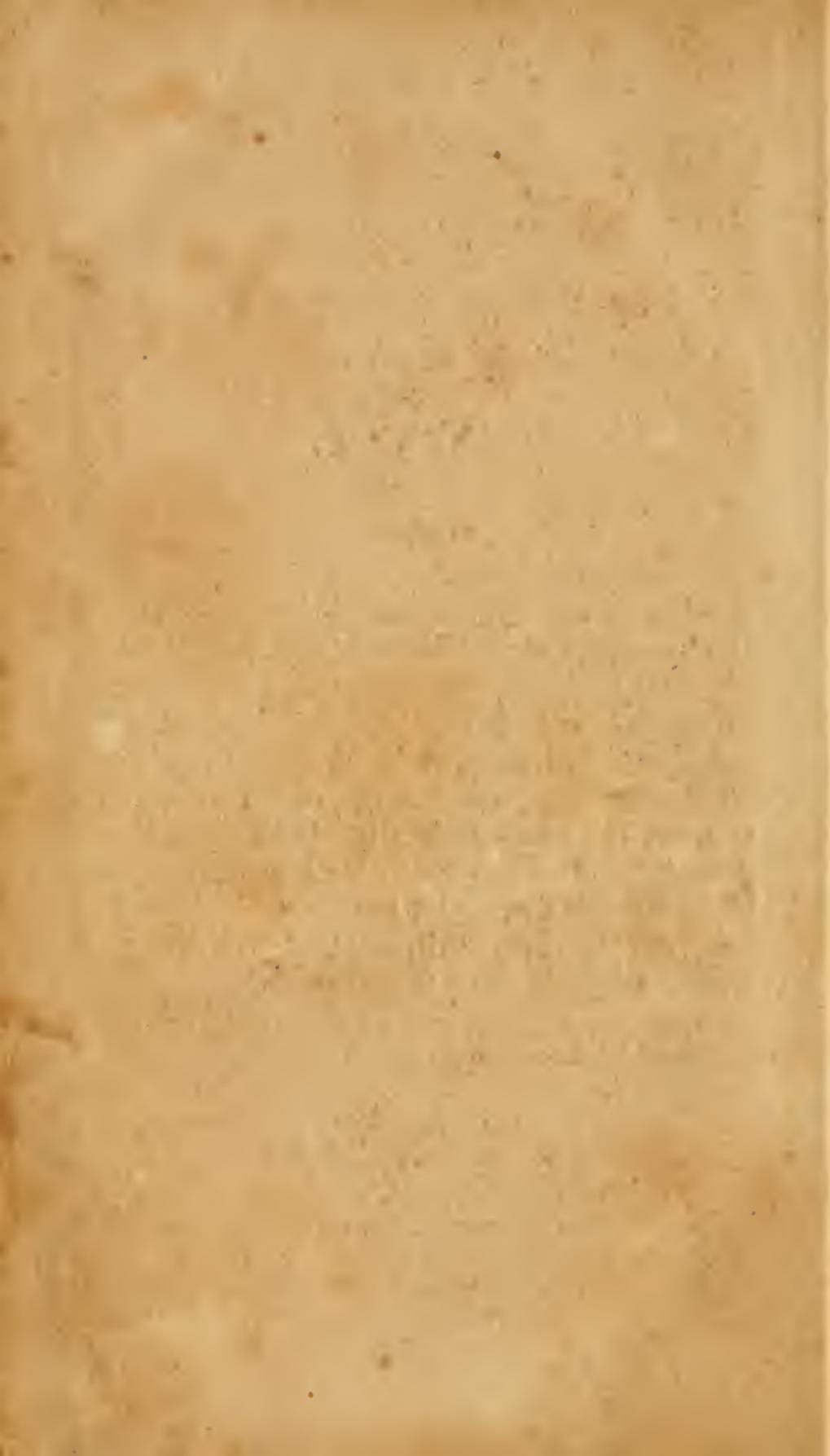
PREFACE.



As it is customary for Authors to state their motives for writing, I will simply observe, that the only motive which has induced me to write this Book, was to bear testimony to the truth as it is in Jesus; and also impress upon the minds of the children of men, the great necessity of obeying God, our Heavenly Father, in all his precepts, as they have been revealed by Jesus Christ, and are now upon record, in that well known Book called the New Testament.

THE AUTHOR.

DECEMBER, 1833.





ON THE FALL OF MAN.

That Man is a fallen and a depraved creature, cannot be disputed by any, who have a knowledge of his primeval and present state. Solomon, the wise man, declares that God "made man upright; but they have sought out many inventions." Eccl. vii chap. 29 verse. This solemn truth is plainly delineated in the book of God. Moses, that divinely inspired man, gives us not only a history of man's creation but also of his fall. He tells us that "God created man in His own image, in the image of God created He him, male and female created he them." Gen. i chap. 27 verse. And in the ii chap. 7 verse, he rehearses the matter and informs us of what his body was created, and how he became a living soul: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul." This is so plain, it needs no explanation. At this time, man was in a state of innocence, pure and harmless, resembling his Creator, and for the continuation of man in a state of purity, the Lord God planted a garden eastward in Eden, and there he put the man whom he had formed. It was a delightful garden, stored with every thing calculated to promote his eternal felicity. There stood the fair tree of life, a sacred pledge of immortality! Behold the happy pair! no angry passions disturb their peaceful minds; being filled with love, and clothed with hu-

mility. Then it was that man could see his Creator, and converse with Him, face to face ; and had there been no enemy in existence, it may be, that God would not have put Adam under any restrictions; but God knew there was a Lucifer in being ; therefore, in order to his preservation and advancement in glory and happiness, God gave Adam to know, that notwithstanding his blessed state, he was not, as yet, at the summit of happiness, but in a progressive state or condition, and that obedience to His will would be indispensably necessary. Therefore God gave Adam a law which should be a fair trial of his love and obedience. It was said to Adam, " of every tree thou mayest freely eat, but of the tree of knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die." Gen. ii chap. 16, 17 verses. Adam was now to act not only for himself, but also for his posterity ; therefore the happiness of himself and his posterity, would depend upon his conduct. Adam was but a short time in the garden, before his obedience was tested. Lucifer, or Satan, that great enemy of God, soon fell to work, and devised a plan to tempt and to overcome our first parents. I have no doubt upon my mind, that Satan is one of those fallen angels whom the apostle Jude makes mention of : " And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness, unto the judgment of the great day." Jude, 6 v. Adam being in a state of purity, Satan could have no access unto him, until he united himself with the serpent. The serpent, therefore, became his instrument, and as the serpent was by nature subtle, or artful, he was the better qualified for this undertaking. Moses tells us that the serpent was more subtle than any beast of the field which the Lord God had made: " And he said unto the woman, yea hath God said, ye shall

not eat of every tree of the garden. And the woman said unto the serpent, we may eat of the fruit of the trees of the garden, But of the fruit of the tree which is in the midst of the garden, God hath said, ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman ye shall not surely die, for God doth know that in the day ye eat thereof then your eyes shall be opened, and ye shall be as gods, knowing good and evil. And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, She took of the fruit thereof, and did eat, and gave also unto her husband with her, and he did eat," Gen. iii chap. 1, 6 verses. There is something remarkable in this narrative. How artful is that enemy with whom we have to contend! We perceive in his address to the woman that he does not tempt her to disbelieve in God, but in his word. And this is generally the way the Devil proceeds with the children of men, who have the word of God. It is a rare thing that he will tempt such to disbelieve in a Supreme Being, but he will tempt them to disbelieve or reject, if not the whole, a part of the word of God. But to return; he reasons the case with Eve, and intimates that she must be in an error, as it respects the grant: "Yea, hath God said, ye shall not eat of every tree of the garden." Is it true, that God would place you in a delightful garden, stored with all kinds of delightful fruit, and not allow you to eat of all the fruit which grows in the garden? You certainly must not understand the word of God. "The woman said unto the serpent, We may eat of the fruit of the trees of the garden, But of the fruit of the tree which is in the midst of the garden, God hath said, ye shall not eat of it, neither shall ye touch it, lest ye die." It is plain that Eve had already received an injury, or was

somewhat weakened by the serpent, or she would have quoted the word of the Lord correctly. This being perceived by the serpent, he took encouragement, and at once denied the word of God : “Ye shall not surely die,”—and then intimates that God had an ill design towards them, in that he debarred them from eating of that fruit, that he merely wished to keep them in ignorance ; “For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.” This was very palatable to our mother Eve. This thing of being great and independent, or being on an equality with God, is the spirit of Lucifer, and was the cause of his expulsion from Heaven, [see Rev. xii] ; and now he instills or implants this very spirit in our first parents. Eve beheld the fruit, and no doubt the longer she viewed it, the more agreeable it appeared in her eyes. She doubts the word of God, and then lusts after the fruit ; and when unbelief had taken full possession of her heart, lust, or that carnal desire, conceived and brought forth sin, and sin death ; for, she took of the fruit thereof, and did eat, and gave also unto her husband with her, and he did eat.” My dear reader, you perceive that it was through unbelief, in the word of God, that our first parents became transgressors of the law of God. Satan’s aim was at the word of God. He knew that if he could get Adam and Eve to believe in his lies, that they would disregard the word of God ; and in this way he has always proceeded with the children of men, and he is so artful in his strivings with the human family that it takes heavenly wisdom to make a proper distinction and to know his operations. The eye and the ear, were those members of the body which were most interested in the fall of man. With the eye, Eve beheld the forbidden fruit ; with the ear

she admitted the doctrine of the serpent. Thus, those members which ought to have been otherwise engaged, became the instruments of unrighteousness ; they were yielded by our first parents, to be servants to uncleanness, and to iniquity, unto iniquity ; and this is not only applicable to them, but to all their posterity, whilst in a state of nature. And now, in order to our salvation, they must be yielded servants to righteousness, unto holiness ; as the Apostle Paul declares in his epistle to the Romans, vi chap. 16, 19 verses, " Know ye not, that to whom ye yield yourselves servants to obey, his servant ye are whom ye obey ; whether of sin unto death, or of obedience unto righteousness. I speak after the manner of men, because of the infirmity of your flesh : for as ye have yielded your members servants to uncleanness and to iniquity, unto iniquity ; even so now yield your members servants to righteousness, unto holiness." Now Eve did wrong in that she reasoned the case with the tempter. She ought not to have listened to any voice that led to disobedience. The command was given in plain language, that she could not have misunderstood it. But so it was ; the tempter shaped his doctrine so as to get Eve to believe in it, for if she had not believed in the serpent, she would not have eaten of the fruit. If you examine the serpent's address, you can discover that it was a mixture of truth and error; for if he had preached all truth or all lies, he would not have overcome them; but thus mixing truth and error together, he blinded their eyes, to such a degree, that they did not discern his intention. And in this very way he deceives thousands in this our day; but we ought not to be ignorant of his devices. After Adam and Eve had eaten, they became mortal. And their eyes being opened they saw their nakedness, and they being filled with guilt and shaine, and

hearing the voice of the Lord in the garden, they were alarmed, and undertook to hide themselves from His presence. What a clear evidence of their guilty state! “And the Lord God called unto Adam and said unto him, where art thou?” These were terrible words, and coming from Him who is Omnipresent, are indicative of that polluted state which Adam was in. The Lord questions Adam concerning his conduct; he, in order to acquit himself, casts the blame upon the woman; and, when the woman was interrogated, she blames the serpent. The Lord God passes judgment upon the serpent, or tells the serpent what shall befall him; and “unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.” And unto Adam he said,—“Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, Thou shalt not eat of it; cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life: Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field: In the sweat of thy face, shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust thou shalt return.” Gen. iii chap. The situation of Adam was such, that he must now leave the garden; yea, it was for his own good that God turned him out of Eden. The tree of life, that precious fruit, that life-giving fruit, being forfeited by man’s disobedience, must now be guarded, so that man cannot partake of it and live forever in his fallen state: therefore after Adam’s expulsion from Eden, God placed at the east of the garden of Eden, cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.” Gen. iii chap. 24

verse. That sword, which guarded the tree of life, was emblematical of the justice of God, which had been violated by man's disobedience, and must now be satisfied before an access to the tree of life can be obtained. That Adam managed so as not only to ruin himself, but also his posterity, is very evident. He had no children whilst a citizen of Eden ; but shortly after his expulsion, he had two sons, and one of them was a murderer. Cain slew his brother Abel. Thus Adam could not give unto his children any other nature than that which he himself possessed ; which was a fleshly and corrupted mind, as like begets like ; and it is certain, that we all descended from him, for we were in his loins, or blood : and the wickedness of man in a short time became so great, that God saw proper to send a flood of water to destroy all flesh, save Noah and those which were with him in the ark. " And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." Gen. vi chap. 5v. It was the belief of the old fathers that we bring a corrupt nature into the world with us. Job tells us, " for vain man would be wise, though man be born like a wild ass's colt." Job. xi chap. 12 verse. David makes a public confession of his inbred corruption : " Behold I was shapen in iniquity, and in sin did my mother conceive me." Ps. li, 5 verse. See also Isaiah i chap. 5, 6 v ; and if we look into the New Testament, we shall find testimony on almost every page. Our Lord Jesus Christ, when speaking of the state of man by nature, declares, " a good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit," Math. vii chap. 18 verse; and in John iii chap. 3 verse, " verily, verily I say unto thee, except a man be born again he cannot see the kingdom of God." And the apostle Paul treats this subject at large in his epistle to the Romans: " As it is

written : there is none righteous, no, not one : there is none that understandeth, there is none that seeketh after God : they are all gone out of the way, they are together become unprofitable ; there is none that doeth good, no, not one." Rom. iii chap. "Wherefore, as by one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned. Nevertheless, death reigned from Adam to Moses even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come ; Therefore as by the offence of one, judgment came upon all men to condemnation, even so by the righteousness of one, the free gift came upon all men unto justification of life ; For as by one man's disobedience, many were made sinners, so by the obedience of one shall many be made righteous." Rom. v chap. Not only does divine revelation, but also common observation, prove to a demonstration, that man is a fallen creature. Behold the actions of man ! They declare aloud that he is a fallen creature. We need not go abroad to obtain testimonies of this kind ; if we reflect upon ourselves, if we have observed the workings of the flesh in ourselves, we have sufficient evidence. If man was not a fallen creature, there would be no sin, no affliction, and finally no death, in the world ; and without a Redeemer, O, what a hopeless, what a wretched and miserable state, is that in which man would have been consigned, to the endless regions and shadow of death ! But O, methinks I hear the voice of Mercy, the seed of "the woman shall bruise the serpent's head ;" God is love ; the bowels of His mercy yearned over his creature man ; He took compassion upon them, and gave them the promise of a Redeemer. This promise was made before Adam was turned out of Eden : "And the Lord God said unto the serpent, And I will put enmity between

thee and the woman, and between thy seed and her seed, it shall bruise thy head, and thou shalt bruise his heel." Gen. iii chap. 15 verse.



OF THE MESSIAH.

God plainly intimated to Adam, that of his seed, one would arise, who would be a restorer of the breach; but Adam did not live to see the fulfillment of this glorious promise. It was a long time after the promise was given, before it was fulfilled. Preparations had to be made for the accomplishment of this glorious event. It was necessary that God, before the coming of the Messiah, should give unto the children of men a revelation of His righteousness, and that the character of the Messiah should be plainly foretold before his coming into the world. God singled out Abraham as the one from whom the Messiah would descend, and gave him the rite of circumcision. "This is my covenant which ye shall keep between me and you, and thy seed after thee. Every man child among you shall be circumcised, And ye shall circumcise the flesh of your foreskin, and it shall be a token of the covenant betwixt me and you, and he that is eight days old shall be circumcised among you, every man child in your generation" &c. Gen. xvii chap. 10, 11, 12 verses. After God had given the promise to Abraham, that in his seed all the families of the earth should be blessed, Gen. xii chap. 3 verse, xxviii chap. 14 ver., and established his covenant with him, he raised up Moses, and when Abraham's seed were in bondage, God made Moses a leader to the people, and when they had left Egypt for the promised land and had arrived at Mount Sinai, in the wilderness of Arabia, God gave

The law to Moses upon two tables of stone, Exo. chaps. xix and xx. In this law we have the righteousness of God revealed, or that righteousness which God will be pleased with. Adam was clothed with this righteousness, prior to his disobedience, and could have remained in that state forever, had he not partaken of the forbidden fruit: and after his transgression, he forfeited or lost this righteousness. And this was not all: he became so weak and helpless, that he never could recover that righteousness: yea, it was not attainable by him or any of his posterity. It was this which led the apostle to declare, that by the deeds of the law, no flesh could be justified, Rom. iii chap. 20 verse. That the law requires perfect obedience, see James ii chap. 10 verse, Deut. xxvii chap. 26 verse.

Having briefly stated the nature of the law, I shall now touch a little upon the use of the law, and then call the attention of the reader, in a few words, to the nature and use of the ceremonial law. By the moral law, I mean the law which God wrote with his own fingers upon two tables of stone, and gave unto Moses. I have stated that preparations had to be made for the coming of the Messiah; therefore the law had to precede the Gospel. The attentive reader can easily perceive the use, or design, of the moral law, from what I have advanced. It is, in the first place, to show the sinner, what a righteous and holy Being he has to do with, as the prophet tells us, that God is of purer eyes than to behold sin with the least degree of allowance. In as much as the law is holy, just and good, it is therefore an image of God. The law makes no allowance for sin, neither does God, as has been declared by the prophet.—And, in the second place, by comparing himself with the law, he can see that he comes far short of that righteousness which is therein revealed, and that he

is now in a state of condemnation, and that of himself he is not able to attain to that righteousness, and therefore having a clear insight of his guilty condition, it may be asked, why sentence should not be passed upon him? I answer, though the law pronounces man guilty, yet as God designs his salvation, it is intended as a means to cause man to seek for refuge in the rent veil of Emanuel's flesh, or that atonement which Christ made upon Calvary.—Therefore God gave the Israelites another law, which is termed the ceremonial law, or Levitical dispensation. This law, given by Moses, was binding upon the Israelites until the coming of the Messiah; and, after his coming, was to be null and void. The reader will peruse the second and third books of Moses, where he will find this law plainly revealed. This law speaks of priests, altars, and various vessels, and of their different uses, and then of various oblations, and of their distinguishments into burnt-offerings, peace-offerings, sin-offerings, and trespass-offerings—and of their design or intention. By the moral law is the knowledge of sin, and by the ceremonial law is revealed the expiation for sin. So, from the ceremonial law, we learn that sin must be atoned for. The question may be asked, were those sacrifices offered up under this dispensation able to take away sin? I answer, no—for the apostle tells us, “For it is not possible that the blood of bulls and goats should take away sin.” Heb. x chap. 4 verse; and in the 1st, 2nd, and 3rd verses, “For the law having a shadow of good things to come, and not the very image of the things, can never, with those sacrifices which they offered year by year, continually, make the comers perfect,” &c. Hence we learn that those sacrifices were not able to purge from sin. They could not produce a change in man; yet they were of great service to guilty man, for it was by the

law of sacrifices, that the great Atonement which Christ, the Son of God, made, in his own body, was prefigured, or shadowed forth. Paul tells us that "The law is our schoolmaster to bring us to Christ." Gal. iii chap. 24 verse. All those victims that were slain, all that blood which was shed, all that flesh which was burnt, had for their substance, the holy and patient Jesus, bearing our sins away, by suffering a painful and a shameful death, "the just for the unjust, that he might bring us to God." 1 Pet. iii chap. 18 verse. So that, upon his coming into the world, those shadows had to disappear, like the moon and stars upon the rising of the sun.

My dear reader, do you not plainly discover how necessary it was, that those things above stated—that is, the moral and ceremonial law—should precede the Gospel? for it was by them that God ushered in the Christian dispensation. By the law and the prophets, the way was prepared for a better and a more glorious dispensation. Israel's prophets being filled with the spirit of inspiration, prophesied more or less concerning the lineage, conception, birth, offices, doctrines, sufferings, death, and resurrection of the Messiah, our glorious Emanuel.—(See Old Testament prophets.) No doubt, but those ancient prophecies were intended to prepare the minds of the children of men for the reception of the Gospel. It was by the means of those prophecies, that all those who acknowledge the authority of the prophets, were convinced that Christ was the true Messiah. The way being prepared for the introduction of the Gospel, God saw proper to send a particular messenger, who should be the end of the law and of the prophets; and whose office should be, to give a general annunciation of the speedy arrival of the Messiah, and also prepare the minds of the people for his reception.

OF JOHN, THE BAPTIST.

OF this person, we find that Malachi uttered a prophecy, in the 3rd chap. and 1st verse of his book, “Behold, I will send my messenger, and he shall prepare the way before me, and the Lord whom ye seek shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in. Behold, he shall come, saith the Lord of Hosts”—and also in the 4th chapter and 5th verse. In the 1st chapter of Luke, we are informed of his birth and parentage, which the reader can peruse at his leisure.—John was conceived in sin like other men—but what distinguished him from other men was, his being “filled with the Holy Ghost, even from his mother’s womb.” Luke, i chap. 15 verse.

Our Saviour, speaking of John, hath said, “Verily, I say unto you, among them that are born of woman, there hath not risen a greater than John the Baptist, notwithstanding he that is least in the kingdom of heaven is greater than he: and from the days of John the Baptist until now, the kingdom of heaven suffereth violence, and the violent take it by force—for all the prophets and the law prophesied until John, and if ye will receive it, this is Elias which was for to come. He that hath ears to hear let him hear.” Mat. xi chap. 11, 15 verses. John lived in the wilderness of Judea; and it was in the wilderness that he commenced his ministry: “The word of God came unto John, the son of Zachariah, in the wilderness, and he came into all the country about Jordan, preaching the baptism of repentance, for the remission of sins.” Luke, iii chap. 2, 3, verses. John’s office was to prepare the way of the Lord—that is, he was, by preaching, to prepare the minds of the people to receive the Lord and his doctrine, when he would make his

appearance among them. How necessary it was that John should announce the near approach of Christ, and that the people should prepare for his appearance!—notwithstanding the Jews having the scriptures of the prophets, they were in a dark and bewildered state. That John was a preacher of the Gospel is very evident from what we can read in the 1st chapter of Mark : “ The beginning of the Gospel of Jesus Christ, the Son of God, as it is written in the prophets—Behold, I send my messenger before thy face, which shall prepare thy way before thee—the voice of one crying in the wilderness, prepare ye the way of the Lord, make his paths straight. John did baptise in the wilderness, and preach the baptism of repentance for the remission of sins.” John in a very short time attracted the attention of all sorts of people. Though he performed no miracles, yet his very singular and austere appearance and living, as well as the new doctrine which he promulgated, caused thousands to flock to his ministry; and many mused in their hearts if he was not the Messiah. He gave them plainly to understand that he was not the Messiah : “ And he confessed and denied not, but confessed I am not the Christ.” John, i chap. 20 verse. And at another time, alluding to his ministry, he publicly declared, that “ he would decrease, but that Christ would increase.” John, iii chap. 30 verse. And when John’s ministry was superseded by Christ’s, then it was that John was cast into a dreary prison, where he was sorely tempted. John, like all the children of God, had to be proved. The devil now tries his best to overcome this holy man, and get him, if possible, to recant his principles. He no doubt accosted John and said—You certainly must be under strong delusion, for if Christ was the Messiah, he would be mindful of you, and not suffer you, his forerun-

ner, to be confined in a solitary prison. John, in the midst of his temptations, for his own comfort and more especially for the benefit of his disciples, sends a message to Christ : " And John calling unto him two of his disciples, sent them unto Jesus, saying, art thou he that should come, or look we for another." Luke, vii chap. 19 verse. In all this John did not deny Christ ; but as he had a strong confidence in Christ, he knew that he would receive such an answer as would at once silence the temptations of this infernal enemy. I do not believe that John was often in the company of Christ,—it is evident that he was not personally acquainted with him, until he applied unto him for baptism ; then it was by divine inspiration that he recognized the Messiah in the person of Jesus Christ, and immediately pointed him out to the people as the Lamb of God : " And I knew him not, but he that sent me to baptise with water, the same said unto me, upon whom thou shalt see the spirit descending and remaining on him, the same is he which baptizeth with the Holy Ghost." John, i chap. 33 verse. John had taught the people, that when Christ would come, that he would " baptise them with fire and with the Holy Ghost." Mat. iii chap. 11 verse.

God gave John a sign by which he might know this divine personage—namely, upon whom thou shalt see the spirit descending and remaining on him. Is not this something remarkable, that John did not know Christ—that he was not revealed unto him, until he had nearly finished his ministry ? I verily believe that Christ had something very particular in view, in that he did not associate himself more with John than he did. We do not read of their being together but at the time of his baptism. The only construction that I can put upon this matter is, that Christ did not wish to give any room for suspicion.

It may be, that if John and Christ had been very intimate, and seen frequently together, that it might have been conjectured by some, that it was a mere scheme, or plot, which they had laid to deceive the human family. At the time John's disciples delivered their message, Christ—yea, in the very same hour—performed a great many miracles. Christ charged the messengers to go and tell John what they had seen and heard, &c. Luke, vii chap. 20, 21, 22 verses. No doubt but that John rejoiced very much to hear of the wonderful works of Jesus Christ. The last account that we have of John is, that he was beheaded for reproofing Herod for a breach of the law, Mat. xiv chap., Lev. xvii chap. 16 verse, and xx chap. 21 verse.



OF THE CONCEPTION, BIRTH, LIFE, DEATH, RESURRECTION, AND AS- CENSION OF JESUS CHRIST.

THE Evangelist, Saint Luke, is very particular in giving us a history of the conception and birth of our Emanuel, God with us. He tells us, that the angel Gabriel was commissioned by the Almighty, to inform the Virgin Mary that she would be the Mother of our Lord Jesus Christ. The dazzling appearance of the angel, as well as the message he delivered, was so strange and came so unexpectedly, that the mind of this holy woman became troubled, upon which the angel charged her not to fear.—Fear not, Mary, for thou hast found favor with God. And behold thou shalt conceive in thy womb, and bring forth a son, and shall call his name Jesus; he shall be great, and shall be called the son of the

Highest, and the Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob forever, and of his kingdom there shall be no end. Mary took courage, and asked the angel for more information concerning this strange and wonderful news. Then said Mary unto the angel—How shall this be, seeing I know not a man. And the angel answered and said unto her—The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore, that holy thing which shall be born of thee, shall be called the Son of God. Mary believed in the word delivered by the angel, or she would not have conceived, and said, Behold the handmaid of the Lord—be it unto me according unto thy word. (See Luke, i chap. 26, 39 verses.)

As respects the body of Jesus Christ, it is generally acknowledged that he had a human body, a body like unto the children of men; but whether he derived his body, that is, took flesh and blood, from the Virgin Mary, is a disputed point by some.—However, it is plainly revealed, that the body of Christ was conceived in the womb of the Virgin Mary, Luke, i chap. 31 verse; and that he took flesh and blood, Heb. ii chap. 14 verse. The apostle does not say whether he did, or did not, derive his body from Mary. It may be, that the apostle was not so inquisitive as we are, to pry into such matters, the knowledge of which would have no influence upon our soul's salvation; and, lastly, that he proceeded from the Virgin Mary, Luke, i chap. 35 verse—Therefore, also, that holy thing which shall be born of thee, shall be called the Son of God. Let this knowledge suffice for us, as it respects from whence Christ derived his body.—When the full time was come that the Messiah should make his appearance in the world, Mary and Joseph were

in Bethlehem, in compliance with a decree which had been ordered by Cæsar Augustus. Bethlehem being crowded with people, it was with difficulty that lodging could be procured. Joseph and Mary being poor, had to take up their abode in a stable, and that was the place where our King Emanuel first made his appearance. O, how different from the proceedings of the human family! Men of honor and opulence take great pains in rendering their natural situation as comfortable as possible. But not so with the Son of God: he was pleased to be born of a poor, unnoticed virgin; in a manger his infant body is seen; he denies himself of many of the comforts of this life. It cannot be expected from men in low circumstances of life, to have all the necessaries of life, or those temporal blessings which nature may crave; they have not the means to obtain them—therefore, their situation is not wondered at. But when we see a wealthy man denying himself of the blessings which make nature comfortable, we say the man must be beside himself, or he is a very singular character. Now it was so with Jesus Christ. He could have had all that human nature could crave or enjoy: yes, he could have come with all that pomp and splendor which is so much admired by the great and honorable of this world. But this would have been contrary to his holy nature, and would not have answered the purpose for which he came into the world. The apostle tells us that "He was rich, but for our sakes he became poor, that we through his poverty might be rich." ii Cor. viii chap. 9 verse. Here we learn why it was that Jesus Christ assumed the character of a poor man—that we, through his poverty, might be made rich. Yes, the human family had fallen to so great a depth, that, in order to their recovery, it required all that humiliation, life, and death of the im-

maculate Lamb of God. It was a high and proud mind that plunged Adam, and all his posterity, into the horrible pit of human woe,—it is a meek and low mind that saves man from the pit of destruction. Marvel not at this, ye rich and lofty sons of the earth. Behold the King of Kings and Lord of Glory lying in a manger, wrapt in swaddling bands! Behold his mother at that critical time! We do not read that she was favored with that attendance so common upon such occasions. Again, behold Joseph, the husband of Mary, a poor but honest man, a carpenter by profession, and be wise and learn a lesson—for here it is that you have a complete pattern of self-denial and humiliation—here it is that a cloud covers human glory.

“ Go worship at Emanuel’s feet,
“ See in his face what wonders meet;
“ Earth is too narrow to express
“ His worth, his glory, or his grace.”

Christ was circumcised according to the law, Luke, ii chap. 21 verse. It became him to fulfil the law in every point. At the age of twelve, he was in the temple, in the midst of the Doctors, both hearing them and asking them questions. He was subject to his parents, and no doubt but that he wrought with Joseph at his occupation: and when the time had arrived, that Christ should enter upon his ministry, he left his place of nativity, and came unto Jordan, where John was baptising, to be baptised of John, his forerunner. John at first refused to comply with his request: he considered himself too unworthy to stoop down and unloose his shoe latches—but when Christ told John that it becometh us to fulfil all righteousness, he consented, and after his baptism, he was led up of the spirit into the wilder-

ness, to be tempted of the devil ; and when he had fasted 40 days and 40 nights, he became an hungered, and then it was that a combat took place between Jesus Christ and the devil, that great enemy of both God and man. The devil presents three powerful temptations to the mind of Jesus. Those three temptations were the chief of all temptations. You can read them at your leisure, in the fourth chapter of Mathew. Had the devil succeeded in overcoming Jesus, then the human family could never have been saved. But glory, praise, and honor be ascribed to his most holy name, for the victory which he obtained over this arch enemy ! He put him to flight,—he could not stand before him. Yea, it was made manifest, that the power which was in him was far superior ; that he was a more powerful being than the devil ; the enemy could but tempt him, and that was all he could do. This was the greatest engagement that ever took place in the world ; and when the devil left Jesus, then it was that he came down from the mountain, and selected twelve men to be his witnesses. He called them apostles ; they accompanied him whilst he prosecuted his mission ; they saw the miracles he performed ; they heard the doctrine he taught : thus they were in every respect qualified to bear testimony to his Messiahship. And when he had given a revelation of his Father's will, then he gave himself into the hands of sinners, that they might put him to death. They did so ; and when he had suffered that punishment which was due to sin, he proclaimed, It is finished—my suffering time is ended—man's redemption is accomplished. He bowed his head and gave up the ghost. His body was taken down from the cross, embalmed, and laid in a new sepulchre—the third day he rises from the dead—forty days after his resurrection, he ascended into heaven—he took his seat at the right hand of

the Majesty on high—and now, he ever lives, to make intercession for the children of men.

Dear reader, the life of Jesus Christ, our dear Redeemer, was spent in obedience to the will of his Father. Hear his own words upon this matter: “For I came down from heaven, not to do mine own will, but the will of him that sent me.” John, vi chap. 38 verse. “Jesus saith unto them, My meat is to do the will of Him that sent me, and to finish His work.” John, iv chap. 34 verse. And the apostle tells us, that he was obedient unto death, even the death of the cross. It was through the disobedience of Adam that the fall was occasioned; and it is through the obedience of the second Adam, our Lord Jesus Christ, that the children of men can be saved, and restored to the favor and friendship of God. See him travelling from place to place, from city to city, doing good to the souls and bodies of the children of men! and, notwithstanding he was the Messiah, he never boasted, or endeavored thereby to bring himself into public notice; that is, he did not proclaim aloud in every place he went, that he was the Messiah, the Son of the Highest, though he never denied the fact, but when interrogated, told the people plainly that he was the Messiah—but he would rather have his works to testify of him. The prophet Isaiah prophesied of the spirit which dwelt in the Lord Jesus Christ, which prophecy was quoted by Christ himself: “Behold my servant, whom I have chosen! my beloved, in whom my soul is well pleased! I will put my Spirit upon him, and he will shew judgment to the Gentiles. He shall not strive, nor cry; neither shall any man hear his voice in the streets. A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory. And in his name shall the Gentiles trust.” Mathew, xii chap. 18, 21 verses.

Jesus Christ is our great exemplar, and it becometh us to pattern after him—to walk in his footsteps ; if so, we shall be careful, and never boast of our state, and not make a public song of our conversion, by telling every person we meet with, that we are the salt of the earth, the children of God. If we have the spirit of Christ, we shall be meek and lowly of heart ; and then it is, that our walk and conduct will testify that we are the children of God.—But should we at any time be interrogated concerning the hope which is in us, we are then at liberty to give an answer in meekness—as the apostles tell us. Dear reader, let us be careful, and guard against every spirit which differs from the spirit of our Lord Jesus Christ ; for Christ is the way, the truth, and the life.

And now, dear reader, I want you to read the Gospel throughout, and see whether what I have stated be truth or not.



OF THE ILLUMINATION OF THE SINNER.

THE atonement which Christ made upon Calvary secures the redemption of the whole human family. The apostle tells us he tasted death for every man.—Yes, Christ hath redeemed us from the broken law : he became a curse for us. It was written, cursed is every one that hangeth upon a tree. Christ did hang upon the tree ; and now he is to us the tree of life. Adam's sin is no longer imputed to his posterity—the transgression of Adam will damn none of his children—it has been completely answered by Jesus Christ. But it is certain that the mere atonement which Christ made, does not eradicate from

the heart, that depraved nature which we have inherited from Adam : but, as I have already asserted, it is not imputed unto us—that is, as long as we remain in a state of childhood, not capable of distinguishing good from evil.—So, then, we may say, all that part of Adam's family who depart this life before they arrive to the years of maturity, will be saved in and through the atonement made by Jesus Christ.

Our Saviour, speaking of the state of little children, declared that they are of the kingdom of heaven : “ But Jesus said, suffer little children, and forbid them not, to come unto me, for of such is the kingdom of heaven.” Mat. xix chap. 14 verse.—“ Verily, I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.” Mat. xviii chap. 3 verse. We do not read in the Gospel of the conversion of little children. It is evident, since the atonement, that little children are not sinners ; they are no where called so in the Gospel. Understand me correctly.—By little children, I mean such as have not the use of their reason, and, of course, cannot act from motive. It is, therefore, sinners that must be converted, because they are such as have committed sin. John tells us that “ sin is the transgression of the law.” i John, iii chap. 4 verse ; and Paul says—“ Where no law is, there is no transgression.” Rom. iv chap. 15 verse. It is no where stated in the Gospel at what age we arrive to a state of accountability. Every one can know this for himself. Some at the age of six years have more knowledge than others at the age of twelve. But let that be as it may—whenever God would have us to account to him for our conduct, then it is that he opens the eyes of our understanding, and he will require of us in proportion to the light and knowledge we receive.

We read in Mark, the 11th chapter, that our Saviour sent two of his disciples to a certain place, where they would find a colt tied, and that they should loose the colt and bring him ; and in the 4th verse, it reads—“ And they went their way, and found the colt tied by the door without, in a place where two ways met ; and they loose him.” Now this colt may represent the infantile part of the human family. They are tied, or confined, in a place where two ways meet. Now those two ways may represent the ways of obedience and disobedience, the way to heaven and the way to hell ; and when the children of men arrive to the years of maturity, then it is that they are untied, or set at liberty, to choose for themselves which of those two ways they will travel upon : and the design of their liberation is, that they, by the word and spirit of God, should be brought to Jesus, that he might rule and govern them to the salvation of their souls. But it is a stubborn fact, that we all do abuse this liberty, or light ; that is, we do not walk in the light—we prefer darkness to light—therefore, we are called in the Gospel, “ the children of the night.” i Thes. v chap.. By nature we have a carnal mind, which mind, the apostle tells us, “ is not subject to the law of God, neither indeed can be.” Rom. viii chap. 7 verse. Now, this carnal, or fleshly mind, is in our very nature, and increases as we increase in days and years : but God does not impute it to us until he puts it in our power to overcome the same. Then it is that we are to die to this nature ; and if we do not crucify it, we shall be damned. There is no alternative ; the second death will be our portion : “ To be carnally minded is death, but to be spiritually minded is life and peace.” Rom. viii chap. 6 verse. If the atonement which Christ made, as some would have us to believe, exempts the human family from all future pun-

ishment, so that there will be no future punishment —then there would be no necessity for the Gospel. The civil law would be sufficient, because death would put an end to all punishment. The righteous and unrighteous, the most pious and the most profane, would all appear upon an equal footing.

But be not deceived. God is not mocked : “ For whatsoever a man soweth, that shall he also reap ; for he that soweth to the flesh, shall of the flesh reap corruption ; but he that soweth to the spirit, shall of the spirit reap life everlasting.” Gal. vi chap. 7, 8 verses. It is certain, that the children of men do not reap the reward of all their doings in this life. No—now is the seed time, and in eternity we shall reap the reward of our doings. If the reader will seriously peruse the Gospel, he will find that, notwithstanding the atonement, the “ wicked will be punished with everlasting destruction, from the presence of the Lord, and from the glory of his power.” ii Thes. i chap. 9 verse. This punishment will not take place until after the revelation of Jesus Christ. The preceding verses make it plain.—Our dear Redeemer knew, that it would be necessary, not only to make an atonement for the first sin that was committed in the world, but also to make provision for those actual transgressions which Adam’s family commit since the atonement ; for if the atonement puts saints and sinners on a level immediately after they depart this life, then it is not the Gospel, but the separation of soul and body, that qualifies the human family for heaven ; which is too absurd to admit of discussion. Before the atonement was made by Jesus Christ, he was pleased to give a revelation of his Father’s will, which will interests the intelligent part of the human family—such as have an ear to hear, and a heart to understand. We read in the first chapter of the Gospel according to John,

that Christ is the true light which enlightens every man that comes into the world. Paul tells us that "the grace of God, that bringeth salvation, hath appeared to all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world." Titus, ii chap. 11, 12 verses. And a measure of the Holy Spirit is given to all men to profit withal.

The enlightening precedes the conversion of the sinner. It is the Spirit's office "to reprove the world of sin, of righteousness, and of judgment." John, xvi chap. 8 verse. Yea, this blessed Spirit strives with the children of men, and would fain conduct them to that fountain which was opened for sin and uncleanness. And one thing in this place is worthy of notice.—The Spirit always agrees with the Gospel—never contrary. There exists a beautiful coincidence, or harmony, between Father, Son, and Holy Spirit. In the conversion of the sinner, each one performs a particular work upon the heart of the sinner, in order to his conversion. In John, the third chapter, we read that Christ declared unto Nicodemus, that a man must be born again. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. Now, in order that this birth may take place with the sinner, he must receive the word of God; for the word of God is the seed of this birth. Peter gives us to understand, "Being born again, not of corruptible seed, but of incorruptible, by the word of God which liveth and abideth forever." i Peter, i chap. 23 verse; and in Luke, viii chap. 11 verse. "The seed is the word of God. The word of God is not a dead letter, as some do assert; no, it is the power of God unto salvation." Rom. i chap. 16 verse. Christ says—"The words that I speak unto you, they are spirit, and they are life." John, vi chap. 63 verse. And

again: "Faith cometh by hearing, and hearing by the word of God." Rom. x chap. 17 verse. It is very obvious, from the above quotations, and many more which I might produce, that the word and spirit are the instruments which God makes use of in regenerating sinners; and I verily believe, they are the only means which God makes use of. If the reader will examine the word of God with attention, he will find that that blessed book "is able to make him wise unto salvation." ii Tim. iii chap. 15 verse. More wisdom than this is not necessary, neither can more be obtained. David tells us, "That the law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple; the statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes." Ps. xix. "The word of God is quick and powerful, and sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a dis- cerner of the thoughts and intents of the heart." Heb. iv chap. 12 verse. Thus it is plain, that the word of God is so perfect, that it needs no alteration or amendment; and every thing of the kind is strictly forbidden: "For I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book; and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." Rev. xxii chap. 18, 19 verses. Therefore, let us be careful how we handle the word of God.— O! what a pity, what a curse it is, that men will take the liberty, notwithstanding the above plain prohibition, to add to, or diminish from, the Gospel.

But so it is. The children of men have ever been prone to revolt against the word of God. It appears they will not yield to the word of God in every respect: they wish to be wiser than their Creator—and it is owing to this departure from the Gospel, that there are such a diversity of sects, and opinions, relative to the plan of salvation;—whereas, if the children of men, from the first, had contented themselves with the Gospel, as we have the same revealed in the New Testament, there would not be such confusion in Christendom.

I have already proven, that the word of God is sufficient to accomplish the purpose for which it was intended. Yes, a regular order is laid down in the word, by which the sinner can so shape his conduct, as in the end to reap eternal life. The book of God is not a book of confusion, but of harmony. It reveals but one order, and but one mode of worship, in the performance of those sacred injunctions, obligatory upon all those who desire to flee the wrath to come. I have already asserted, that the spirit strives with sinners, not willing to give them over to a hard heart and a reprobate mind: “The spirit and the bride say come, and let him that heareth say come, and let him that is athirst come, and whosoever will, let him take the water of life freely.” Rev. xxii chap. 17 verse; and in Luke, xiv chap. 17 verse, “Come—for all things are now ready.” Thus a general invitation is given to sinners to come and be saved. God does not compel them into measures; he deals with them as free agents, and if sinners make no resistance against the word and spirit of God, their situation will be plainly revealed unto them. Then it is that they have an idea of their lost and undone state. Their sins are all set in order before them: they see that the way which they are in leads down to everlasting woe; and now it is that they become

enquiring souls. The language of their hearts is, what must I do to be saved? who can tell me the way of salvation?—the weight of my sins is a burden too heavy for me to bear; and if they be not removed, they will sink me down into that lake which burneth with fire and brimstone.

Persons under a conviction for sin, cannot be too careful how they proceed, in order to the removal of that guilt which they have contracted by disobedience; for persons under a sense of sin, or in great distress, are very pliable, and can be easily persuaded to believe, and led into measures: therefore, much will depend upon the characters of whom they make enquiry. If they be such as are clear of prejudice and bigotry, and have the naked word of God for the man of their counsel, they may be of great service to enquiring souls. But should they be of contrary principles, having a creed, or a discipline, invented by fallible man, in room of the Gospel, in its present simple and unadulterated state, they will be in great danger of building upon the sand. The one will cite them to a compliance with those means which have been appointed by Jesus Christ, and which the enquiring soul can read for himself in the word of God: when the other will either cite him to the use of no means at all, telling the enquirer that he can do nothing, that God must do all, and that whenever God commences the work He will accomplish it, in spite of all opposition—and so you must have patience—make yourself easy, seeing that God works by irresistible means: and if he should be cited to obedience to certain means, they will be of man's appointment: therefore, it becometh the enquirer after salvation to prove all things, and comply with that which is Gospel. Follow no man farther than he follows Jesus Christ.

The first churches were governed alone by the

New Testament, and as long as the professors had no other rule among them, then it was, that they worshipped God agreeably to His word and will—and furthermore, there was not so much contention about the proper mode of worship: they could then all see alike. But when the mystery of iniquity began to work, different modes for the administration of the institutions took place, as well as disobedience towards many of the commandments of the Lord Jesus Christ, under the pretence of all things being done which are necessary to salvation. And it was from this, that many were and are led to believe, that many of the commandments are not essential to salvation. But let the sincere enquirer, at all times, keep an eye upon the word of God; for the word of God is the compass, or star, by which he must steer his course in quest of the Saviour of sinners.

At the time of our Saviour's birth, an extraordinary star pointed out the place where he was to be found. The star was discovered by certain wise men in the East. They knew that this star denoted the birth, and pointed out the place of Israel's king. They went in quest of this new born king, and neglecting the star, they went to Jerusalem, and made enquiry for him who was born king of the Jews.—But he was not to be found in that great city. They were sadly disappointed, for they also lost sight of the star. There is no doubt upon my mind, but that they went too much by their own imaginations. They concluded, because Jerusalem was the city of the Great King, that there would be the place of his birth. (See Mat. ii chap.)

And so it often happens with those who set out for the Saviour. The wise men were said to be from the East. The sun always makes its appearance first in the East. It is the lowest part of the world; and so it is with all those in whom the day star ari-

ses. In their hearts, they are in a low state or condition—they begin to make enquiry for the Saviour. Now this day star which rises in their hearts—namely, the word of God—if kept in view, would finally lead them to the Saviour. But they must be careful and guard against every thought that tends to the exaltation of the carnal mind. It is the besetment of the human family to have vain imaginations.—The apostle charged the Corinthians to “cast down imaginations, and every high thing that exalteth itself against the knowledge of God, and bring into captivity every thought to the obedience of Christ.” ii Cor. x chap. 5 verse. Christ is seldom found among the great and noble of this world, and how natural is it for us to turn our attention to that source for information. We are apt to reason thus with ourselves.—These are great and learned men, and, of course, are qualified to give me the information I desire: When, alas! it has long since been proven to a demonstration, that it is the fewest number of that description of characters, who do submit to the simplicity of the Gospel, notwithstanding the thousands of that class who do assume the office of the ministry, and the tens of thousands who profess to be the children of God.



OF FAITH AND REPENTANCE.

UPON examining the Gospel, we find that Faith and Repentance are the first principles to be observed by the enlightened sinner. Jesus Christ declared that “we must repent and believe the Gospel.” Mark, i chap. 15 verse; and in the xvi chap. 16 verse, “He that believeth and is baptized shall be saved, and he that believeth not shall be damned.” We al-

so read in John, iii chap. 16 verse—"For God so loved the world, that he gave his only begotten son that whosoever believeth in him should not perish, but have everlasting life"—and in the 18th verse, "He that believeth on him is not condemned, but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." Paul tells us in what way we secure this Faith: "Faith cometh by hearing, and hearing by the word of God." Rom. x chap. 17 verse.—Now no one can have this Faith until he becomes acquainted with the Gospel, in as much as no one can believe in a thing of which he has no knowledge: therefore, it is by reading, or hearing, the Gospel, that we believe in the Lord Jesus Christ. Knowledge precedes Faith, and Faith precedes obedience. The Gospel describes the state of man, by nature and by grace, so clearly, that all those who become acquainted with it, have the evidence in their own hearts, that it is a divine truth. i John, v chap. 10 verse. And the Holy Spirit gives the Sinner an invitation to the Saviour, and leads him to the Gospel, where the sinner can behold himself, his polluted state, and also the means which Heaven has appointed for his cleansing from all sin and iniquity. The apostle James compares the Gospel to a looking-glass—"For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass; for he beholdeth himself and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." James, i chap. 23, 24, 25 verses. It is certain that Faith has its degrees—that is, it is a progressive article in the Christian Religion. Paul, in his epistle to the Romans, i chap. 17 verse, says—

" For therein is the righteousness of God revealed from Faith to Faith ; as it is written, the just shall live by Faith." This same apostle, in his epistle to the Hebrews, xi chap. speaks of the substance of Faith, which the reader can read at his leisure.

Mere Faith will save no man ; for James tells us that " Faith without works is dead." James, ii chap. 17 verse. Yea, it is vain, and will profit us nothing : therefore, in order to salvation, when any one believes in the Gospel, he ought to yield obedience to the same ; and then it is, that his Faith will save his soul. Luke, vii chap. 50 verse, Mat. ix chap. 22 verse. But mind, it is in the Gospel that you must believe, and that without partiality. That obedience must precede Faith, is so plainly revealed in the Gospel, that I have often wondered why persons can insist to the contrary. At the day of Pentecost, when the multitude believed in Jesus, through the word delivered by the apostles, and enquired what they must do, Peter did not tell them that their mere faith in the word would save them. No—he taught them plainly, that they must obey the Gospel : " Repent and be baptized in the name of Jesus Christ, every one of you, for the remission of sins, and ye shall receive the gift of the Holy Ghost." Acts, ii chap. 37, 38 verses. We read in Romans, xvi chap. 26 verse, " The obedience of Faith ;" and we read similar to this in Acts, vi chap. 7 verse, " And a great company of the priests were obedient to the Faith." By the words, obedience of Faith, and obedient to the Faith, we are to understand that the Gospel is not only given for us to believe, but also to obey. Thus, if we perform what we believe God requires of us in his word, then it is, that we, through Faith, can inherit the promises : and believing in the Gospel, we should be led to repent for our sins —because we find that this is the next article for us

to observe—first, Faith—secondly, Repentance.—That Repentance is a doctrine of the New Testament, is a truth denied by none who believed in the Gospel of Jesus Christ. When our Saviour entered upon his ministry, and commenced the publication of his own everlasting Gospel, he declared, “The time is fulfilled—the kingdom of heaven is at hand. Repent ye, and believe the Gospel.” Mark, i chap. 15 verse. And when he sent his twelve apostles, they also preached that men should repent, Mark, vi chap. 12 verse: and in Luke, xiii chap. 3 verse, “Except ye repent, ye shall all likewise perish.” And in Acts, xvii chap. 30 verse, “And the times of this ignorance God winked at, but now commandeth all men every where to repent.” A certain degree of Faith always precedes Repentance—for God will not be pleased with any thing that we can do, that is not of Faith; for Paul tells us, “But without Faith it is impossible to please him; for he that cometh to God, must believe that he is, and that he is a rewarder of them that diligently seek him.” If we have not this Faith, we are in no wise qualified to perform any Gospel commandment to divine acceptance.—Repentance is a doctrine of the utmost importance. This doctrine is explained differently—that is, men do not all explain this doctrine alike; some in one way, and some in another way. I will give, in a few words, my views of this doctrine:

Repentance signifies a change of mind—a sincere and deep reflection upon sin, calling to mind a life spent in sin; which reflection produces a heartfelt sorrow for sin, accompanied with amendment or reformation of life. For instance, when the sinner beholds, with an eye of faith, the spotless Lamb of God, suffering and dying to make an atonement for sin, love begins to take possession of his heart; he feels himself greatly indebted to his divine Re-

deemer for what he has done for his soul ; and now his past conduct, which is a long catalogue of sins, is set in order before him ; he sees that he has been guilty of that very conduct which caused his Lord and master, as it were, to sweat large drops of blood in the garden of Gethsemane, and suffer upon Mount Golgotha, one of the most painful, yea, shameful deaths, that could possibly be inflicted. A godly sorrow for his sins now takes place in his heart ; and it is this godly sorrow that worketh a reformation unto salvation. The apostle Paul, in his second letter to the Corinthians, declares, “ For godly sorrow worketh repentance to salvation not to be repented of, but the sorrow of the world worketh death ; ” and it is now his full intention to make an amendment of his life, calling upon the name of God, through Jesus Christ, for assistance, and at the same time making a true confession of sins and iniquities. John tells us that “ if we confess our sins, that he is gracious to forgive us our sins.” i John, i chap. 9 verse.

Here let me give the penitent a solemn warning ; for it as this stage of the sinner’s conversion, that thousands do err greatly. Many are under the impression that they must go mourning and confessing their sins for months and years, until they can feel or believe that God has forgiven their iniquities,—whereas, if they would closely examine the word, they would find, that in order to the pardon of their sins, they must suffer themselves to be baptized in the name of the Father, and of the Son, and of the Holy Ghost. For this is the order of the New Testament : first, Faith—second, Repentance—and third, Baptism ; and then it is, that the sinner may expect, yes, believe, that God has pardoned his sins.

OF THE LAW OF BAPTISM, AND OF THE SELECTION OF A RELIGIOUS DENOMINATION, PROFESSING TO BE THE CHURCH OF CHRIST.

I HAVE stated that, according to the order of the New Testament, the sinner must first believe, second, repent, and thirdly, be baptized: and then it is, that he has the promise of the forgiveness of sins. The two first points have been already proven. I shall now proceed to call the attention of the reader to the subject of Baptism. Upon examining the Gospel, the reader will find that Baptism follows Faith and Repentance, and that Baptism is binding upon the believer to observe, in order to salvation. We can no where find in the Gospel, that Baptism is enjoined upon an unbeliever, or upon an impenitent character; of course, then, it must follow Faith and Repentance: and as there are all sorts of believers in the world, I shall have to particularize.—Among the number are such as do not believe that Baptism is a command of the New Testament,—others are to be found who acknowledge that Baptism is a command, but not essential to salvation: and as it respects my faith, I do believe, that Baptism is not only a command, but also essential to salvation.—Our divine master declared unto Nicodemus, that “Except a man be born of the water and of the Spirit, he cannot enter into the kingdom of God.” John, iii chap. 5 verse. And after his resurrection from the dead, and just before his ascension to heaven, he gave the following charge to his apostles: “Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.” Mat. xxviii chap. 19 verse; and in Mark, xvi chap. 15, 16 verses, “Go

ye into all the world and preach the Gospel to every creature. He that believeth and is baptized, shall be saved, but he that believeth not shall be damned." Who that has ever read these verses—who that has ever seriously meditated upon them, can say, in truth, that Baptism is no commandment. It Baptism be no commandment, the apostles misunderstood the Saviour, and, of course, were ignorant of their commission ; which is too absurd for a disciple of the New Testament to believe. The apostle Peter, at the day of Pentecost, charged those persons to be baptized who enquired the way of salvation— " Men and brethren, what must we do ? Then said Peter unto them, repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Spirit." Acts, ii chap. 37, 38 verses.

The above is sufficient to convince the enquirer after the will of God, that Baptism is a commandment, and that it follows Faith and Repentance.— As you have read, Christ charged his apostles first to preach the Gospel, and thereby teach the nations, and then baptize the believer ; and Peter preached that they should repent and be baptized. The professors of religion are generally upon extremes ; for instance, there are some to be found, who contend that no person can be considered a fit subject for Baptism, but such as do know the forgiveness of their sins, and have received the gift of the Holy Ghost. Now, this is requiring more than the apostles did of such as were baptized in their day.

You have had already, an account of the order as preached by Peter, at the day of Pentecost—namely, that the remission of sins, and the gift of the Holy Ghost, follows, not precedes, Baptism ; and in the acts of the apostles, viii chapter, we have an account of Philip preaching the word in the city of

Samaria: "But when they believed Philip, preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women." If you examine the chapter closely, you will find, that those persons whom Philip baptized, had not as yet received the Holy Ghost, but were merely baptized upon their profession of faith in Jesus Christ; for we read, that "when the apostles, which were at Jérusalem, heard that Samaria had received the word of God, they sent unto them Peter and John, who, when they had come down, prayed for them, that they might receive the Holy Ghost; for as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus." 14, 15, 16 verses. And in this same chapter, we read of Philip's baptizing a certain Eunuch; and previous to the administration of the institution, Philip informed the Eunuch, that if he believed with all his heart that Jesus Christ was the Son of God, he might be baptized.

Now, if it were true, as some assert, that the forgiveness of sins, and the gift of the Holy Ghost, must precede Baptism, then Peter, at the day of Pentecost, and Philip, in the city of Samaria and elsewhere, would have given the enquirers after salvation to understand, or would have told them, that they must first obtain the pardon of their sins and receive the gift of the Holy Ghost, and then come and be baptized. But this was not the order to be observed in the church of Christ; therefore, the apostle placed Baptism before the forgiveness of sins and the gift of the Holy Ghost: and if the reader will take into consideration the conversion of Saul, who was afterwards called Paul, he will find another testimony that the forgiveness of sins follows, Baptism.— When Saul was in great distress on account of his sins, Ananias said unto him, "Why tarriest thou?

arise and be baptized, and wash away thy sins, calling on the name of the Lord." Acts, xxii chap. 16 verse.

Again—There are persons to be found, who are so much opposed to Baptism, as to declare, that if a person has received the Holy Ghost, that there is no necessity for him to be baptized. Now I could, from my heart, believe such persons, if I could read what they say in the New Testament; but as nothing of the kind is to be found in the New Testament—but to the contrary—I can put no faith in such declarations; for if what such persons assert be true, Peter would not have commanded Cornelius and others to be baptized, for they received the Holy Ghost prior to Baptism. (See Acts, x chap.) This is the only place that we have in the New Testament, of the Holy Ghost being given before Baptism, and I do believe that God had a particular reason in so doing—for Peter, like many of the Jews, was somewhat prejudiced against the Gentiles being admitted into the christian church; therefore, God, in order to convince Peter, and those of his brethren, the Jews, that the Gentiles had a right to the christian dispensation, was pleased to bestow the Holy Spirit upon Cornelius, and those who assembled with him on that occasion: for when Peter saw that the Holy Ghost was poured out upon the Gentiles, he observed, "Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?" and he commanded them to be baptized in the name of the Lord Jesus. So then, from what I have stated, the serious reader can easily perceive what state a person must be in, in order to Baptism—namely, that Faith and Repentance are what make a man, or a woman, a fit subject for this institution.

I say, then, it is the duty of all those who sincere-

I believe that Jesus Christ is the Son of God, and whose intention it is to amend their lives—such persons, though they cannot say that their sins are pardoned, may come and be baptized; and those who are under the impression that they have received the Holy Spirit, must not think that they are exempted from Baptism. If that spirit which they have received, tells them that it is not necessary for them to be baptized, I contend that it is not the Holy Spirit which they have received—for the Holy Spirit never opposes the Gospel: but it is a spirit of error. No—for it is the “Holy Spirit’s office to lead the believer into all truth.” John, xvi chap. 13 verse. Therefore, let us beware of those lying spirits; they are very busy in this our day, and if they could, they would deceive the very elect. Their operations can be easily distinguished from those of the Holy Spirit—though I acknowledge that the enemy is so artful, that in some cases, the young believer may find himself at a loss which way to pursue; and the enemy has been very successful in producing so many different opinions concerning the order of the New Testament, that he has at his service a host of agents to carry on his hellish destruction. But let the believer always bear in mind, that the word of God is to be the man of his Faith, and not the different opinions of men; for if he will suffer himself to be tossed about by every wind of doctrine, he can never be established in the truth, as it is in Jesus Christ, which is his privilege. And let him take it for granted, that whenever he hears individuals speaking lightly of any of the commandments of the Lord Jesus Christ, that such persons are under strong delusion though they may otherwise speak like an angel. Flee from them as you would from the face of an adder, for they are no better—there is poison in their language.

The only way for you to help yourself is, to hold fast to the word of God, and not give an inch; for it is your duty to embrace the whole truth, and not merely a part of the Gospel. The Paschal Lamb, which the Israelites had to eat in the night of their departure out of Egypt, was typical of the word and doctrine of Jesus Christ. They were commanded to eat it entire; that is, the whole Lamb—his head with his legs, and with the appurtenance thereof. Exo. xii chap. Just so, as it respects the doctrine of Jesus: we are to submit to, and obey the whole of it; not just such parts as we deem necessary. This liberty is no where granted in the New Testament, but may be found in the government of some churches. And what is poor ignorant man, that he should be preferred before the word of God! I am convinced, to my satisfaction, that a meek and a lowly mind will never rebel against any part of the doctrine of Jesus Christ, let it be Baptism, or any other commandment.

The young believer will meet, no doubt, with such as will reason thus upon the subject of Baptism.—Baptism is an external ordinance, and can effect no change in the heart. It is merely a sign of the covenant, and, of course, is not essential to salvation. The Baptism of the Holy Ghost is preferable. If you have this Baptism, you have all that is necessary; and, at the same time, pointing to the heart, if that is only good, then all is well. Do you not discover the poison in these words? Depend upon it, it is a complete mixture, prepared, no doubt, according to the devil's directions, for the destruction of those who are desirous to flee the wrath to come. For instance—where do we read in the Gospel, that Baptism is not essential to salvation, and that if we have the Holy Spirit, we have all that is necessary to salvation? Now, if this were truth, we might go

a little farther, and say the Gospel is of no account—the Spirit can accomplish every thing.

This mixture of truth and error is of the devil's invention. He administered this to our mother Eve, and you know how it operated ; it poisoned the nature of Adam, and all his posterity ; it is to be dreaded more than any thing that comes from the devil, because it is not so discernible. This doctrine is preached from the press—it is preached from the pulpit.

My dear reader, you will find very few who contend for and obey the whole truth, as it is in Jesus. You can find a great many persons who will contend warmly for certain commandments, but not for the whole. Again, you will find some who will let on as though they were for the observance of the whole order of the New Testament ; but if you examine them closely, you will find that they are not honest in their profession : and if you hear their objections to certain plain commands, which appear very simple in their eyes, they would have you to believe that they are very conscientious characters. It is common to hear them say, if I could only believe that God required it of me, how cheerfully would I comply ! They even go farther, and say that they have prayed to God that He would reveal it to them, if He would have them to do so and so, as though it had not been revealed, or that God must give them a second revelation, or sign, by which they might know whether he was in earnest or sincere in commanding them to do so and so : and I do not wonder why they cannot see otherwise—for God will never gratify such corrupt minds. To pray to God whether He would have us to do as we are plainly commanded to do, is as much as to doubt His sincerity, as we have already hinted, and is not to be listened to as a guide for us to go by : but to make sure

work for heaven, let the believer proceed according to the New Testament, and stop his ears and close his eyes against every voice which would lead him a contrary way.

After Faith and Repentance, the believer must be baptized, for God will have him to enter into a covenant with him, and it is in Baptism that this covenant is ratified ; and now it is the duty of the believer, in these troublesome times, to examine into the principles of those religious sects, which may come under his notice, not only as it respects Baptism, but every item of the New Testament ; and if he can find a denomination that is governed entirely by the New Testament, he must then communicate his mind unto that church : but should he, upon examination, meet with no denomination, as the above, he must remain alone—for it will never answer a good purpose for him to unite himself to the Whore of Babylon ; for by so doing, he will, in a short time, become as corrupt as the sect of which he becomes a member.

I have been, at times, very much troubled about some, whom I was led to believe, were very sincere in prosecuting their soul's salvation ; and after proceeding as far as to Baptism, did not push their enquiries as far as they ought to have done—or if they did, they made a bad choice. Our motives must be pure in selecting and uniting ourselves with any denomination professing to be the church of Christ.—I am really afraid, that some persons, in uniting themselves to certain denominations professing christianity, do it against their better light and understanding. Some, for instance, will unite themselves to a sect in order to please a father or mother, a husband or wife, a son or daughter, a brother or sister, or some great man or persons, for whom they have a great regard, or because they were trained up to such

a sect. This is being born of blood, or of the will of man, which will be of no spiritual advantage to them, and for which they will be ranked with that class, which are unworthy of Jesus Christ, and, of course, will be disowned by him when he comes to make up his jewels. Hear what the Saviour says : “ He that loveth father or mother more than me, is not worthy of me ; and he that loveth son or daughter more than me, is not worthy of me ; and he that taketh not his cross and followeth after me, is not worthy of me. He that findeth his life shall lose it, and he that loseth his life for my sake shall find it.” Mat. x chap. 37, 38, 39 verses. And there went great multitudes with him, and he turned, and said unto them, “ If any man come to me, and hate not his father and mother, and wife and children, and brethren and sisters—yea, and his own life also, he cannot be my disciple ; and whosoever doth not bear his cross, and come after me, cannot be my disciple.” Luke, xiv chap. 26, 27, 28 verses.

From all this, we learn, that Christ is to be esteemed, and have the pre-eminence above and before all other objects, visible or invisible : “ For by him were all things created that are in heaven and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers, all things were created by him and for him ; and he is before all things, and by him all things consist—and he is the head of the body, the church ; who is the beginning, the first born from the dead—that in all things he might have the pre-eminence : for it pleased the Father that in him should all fullness dwell.” Col. i chap. 16, 17, 18, 19 verses. Therefore, we cannot be too particular in selecting and uniting ourselves to a denomination ; and above all things, do it with an eye to the glory of God, and the salvation of the soul, and with a full persuasion,

that your choice resembles Primitive Christianity, when under the control of Jesus Christ and the twelve apostles, more than any other religious denomination that you are acquainted with. But it is a stubborn fact—and what a pity that there are such a diversity of sects!—that persons can now be accommodated just as they desire, or please. If you wish to be a fashionable character, and also bear the name of a christian, you can be accommodated—for there are sects, professing christianity, which admit of, and countenance, all that pomp and grandeur which Lucifer is capable of inventing. Even the very heads will excel the world in the vanities of this life. Yes, their splendid meeting houses, and richly adorned pulpits, from which the preacher delivers his learned discourses, are as far from Primitive Christianity, as it respects the simplicity of the Gospel, as Mahomet was from being like Jesus Christ. The difference is as great as light and darkness.

Again—Do you wish to become a member of a sect in which there is no established order, or rule, among them? You can be accommodated; for there are such denominations as do suit themselves to please every person—they run for numbers—if they can only increase their ranks, it matters not if it be done by Gospel or Anti-Gospel means. For example—do you wish to be admitted with or without Baptism? and if with Baptism, what mode?—pouring? sprinkling? or immersion?—you will meet with a hearty welcome; they are so liberal, that they will accommodate you in any way or manner that you see proper.

This society believe in any thing, and every thing and in nothing at last. By this, I mean, that they have no established principles among them; their sole aim is to be numerous. They will tell you

that they do not preach for money, yet they will take all that they can get, or you will give them; and one great reason why many sincere and well disposed persons are led to believe that they must be well founded, is, because they appear to be so very zealous for the cause of religion, and devote so much time for praying, singing, preaching, and that for days and weeks in succession. And during their protracted meetings, they enlist great numbers in their ranks. But it is not done by Gospel means—but by means of their own appointment. For instance—It is certain that all those new converting means, which are held in such high estimation by many, can never accomplish a genuine change in man. I will not dispute but that those strange manœuvres are calculated to create a great anxiety, and produce a partial change: but I contend, that in as much as they have not been appointed by Jesus Christ, or the apostles, that they have never been blessed, so as to produce a genuine change in man—though we frequently hear the advocates for these modern means say, that they know that God has and does bless those means. I should like to know in what way? Do they mean, that by the use of those means, so many have joined their society? If this be the blessing they allude to, I am inclined to believe that it is a great curse instead of a blessing. The reader may take it for granted, that the doctrines and commandments of men are always in the room of the Gospel, and when received, are sure to produce a false impression: and if such deluded souls are not apprized of it in this life, they will be, when their case cannot be remedied. I have no doubt, but that thousands believe that such revivals are occasioned by the outpourings of the Spirit of God, and will view me as a great enemy to the spread of christianity. But I cannot help it; I believe that

it is my duty to protest against such corrupt proceedings. I say corrupt, because they are in lieu of the word of God, and calculated to blind, not only the present, but the rising generation. The preacher's sole aim is, the feelings of his audience. If he can only succeed in alarming them, he is sure to gain his point: whereas, it is the duty of all preachers to labor to illuminate the understanding in man, by preaching the pure Gospel of Jesus Christ; and if a sense of the Gospel does not cause them to yield obedience to Christ, then their salvation cannot be effected; for the word of God is the seed of the new birth, and not the invention of man. If you be converted by the word and Spirit of God, your conversion is from heaven: but if you have been converted by such means as are of man's appointment, your conversion is from the earth; you cannot claim Jesus Christ for your Saviour—but poor sinful man. He is the head of your church, and not Jesus Christ. And as it respects the great zeal manifested upon such occasions, this is no evidence to induce me to believe that they are the true prophets of Jesus Christ; for if you will examine the Bible, you will find, that in ancient times, the false prophets being very numerous, were more zealous than the true prophets.

In the days of Elijah, we have an account of the great zeal which they manifested in the accomplishment of their cause: "Then said Elijah unto the people, I, even I, only remain a prophet of the Lord, but Baal's prophets are four hundred and fifty men—let them therefore give us two bullocks, and let them choose one bullock for themselves, and cut it in pieces, and lay it on wood, and put no fire under; and I will dress the other bullock, and lay it on wood, and put no fire under. And call ye on the name of your Gods, and I will call on the name of the Lord, and the God that answereth by fire, let him

be God. And all the people answered and said, it is well spoken. And Baal's prophets took the bullock which was given them, and they dressed it, and called on the name of Baal from morning even until noon, saying, O, Baal, hear us ! But there was no voice nor any that answered ; and they leaped upon the altar which was made. And it came to pass at noon, that Elijah mocked them, and said, cry aloud, for he is a God—either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth and must be awaked. And they cried aloud, and cut themselves after their manner with knives and lancets, till the blood gushed out upon them. And it came to pass when mid-day was past, and they prophesied until the time of the offering of the evening sacrifice—that there was neither voice, nor any to answer, nor any that regarded.”

Now, my dear reader, you see how zealous they were in a wrong cause. So great was their zeal, that they cut themselves with knives till the blood gushed out. Now let us hear the conduct of Elijah upon that occasion : “ And Elijah said unto all the people, come near unto me, and all the people came near unto him ; and he repaired the altar of the Lord that was broken down. And Elijah took twelve stones, according to the number of the tribes of the sons of Jacob unto whom the word of the Lord came, saying, Israel shall be thy name. And with the stones he built an altar in the name of the Lord, and he made a trench about the altar as great as would contain two measures of seed ; and he put the wood in order, and cut the bullock in pieces, and laid him on the wood, and said, fill four barrels with water, and pour it on the burnt sacrifice, and on the wood.—And he said, do it the second time. And they did it the second time. And he said, do it the third time. And they did it the third time. And the water ran

round about the altar; and he filled the trench also with water. And it came to pass at the time of the offering of the evening sacrifice, that Elijah, the prophet, came near, and said, Lord God of Abraham, Isaac, and of Israel ! Let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word, hear me, O Lord, hear me ! that this people may know that thou art the Lord God, and that thou hast turned their heart back again. Then the fire of the Lord fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench.” i Kings, xviii chap.

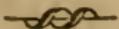
From this you perceive, that Elijah proceeded in dressing the bullock and repairing the altar, agreeably to the word of the Lord ; after which he prayed in faith to the Lord. The Lord was pleased to hear his prayer in heaven, and answered it upon earth.—I could produce more examples ; but let this suffice.

I have stated, that it is the duty of the believer to unite himself to that church which has no other rule for her government but the New Testament, not in word only, but in deed ; for there are many who say they have no other rule but the New Testament, and yet do not keep house in the church agreeably to that blessed book : therefore, the believer must be careful, and not unite himself to them, though they may agree with him upon Baptism. Upon the believer’s communicating his mind to that church, which he really believes is the church of Christ, or in which the pure word of God is administered, his case will be taken into consideration by them. The true church will never make it her business to “ creep into houses and lead captive silly persons,” ii Tim. iii chap. 6 verse, in order to accomplish their purposes : but they will be careful that the word of God may be the sole cause of their conversion. She

therefore waiteth until application is made for admission, and will then proceed according to the word of God, by calling the attention of the believer to the xviii chapter of Mathew ; at the same time reading such parts of that chapter as may be applicable to that occasion. And after commenting upon those verses which have a reference to the manner in which members are to conduct themselves, one towards another, it will be asked of the believer, whether he will submit to that rule which Christ has laid down for his government? and if he answers in the affirmative, the church will repair to the water, where Baptism can be administered.

How indispensably necessary it is for the church to call the immediate attention of the candidate for Baptism—and that before the administration of the institution—to that rule which members are bound observe ! Moreover, if thy brother trespass against thee, go tell him his fault between thee and him alone. It is in the first place to be done in secret —between thee and him alone ; and if he shall hear thee—that is, receive the admonition—thou hast gained a brother ; but if he will not hear thee—will not receive the admonition—we are not to give over, but take one or two with us, that in the mouth of two or three witnesses every word may be established—How particular the offender must be in the management of this business!—but if he will not hear them, if he will not, in the presence of these witnesses, acknowledge his fault, tell it unto the church—he must be cited to appear before the church—if he will not hear the church, if he will not receive the admonition of the church, let him be unto thee as an heathen man and a publican—that is, he must be separated from the body of Christ ; and whatsoever ye bind on earth shall be bound in heaven, and whatsoever ye loose on earth shall be loosed in

heaven. This binding and loosing means the decisions of the church. If a member be separated from the body, or church, according to the word of God, he is also excluded from the kingdom of heaven, and cannot be admitted there until he is reinstated again by the church; which power Christ has given to his church that whosoever sins they remit, they shall be remitted. John, xx chap. 23 verse. But mind, it must all be done according to the word of God. The candidate for Baptism must be willing and make an acknowledgment to conform to the above rule of Christ's—to give admonition and to take admonition, as the case may be.



OF THE ADMINISTRATOR'S, FORM, AND MODE OF BAPTISM.

THE subject for Baptism has been already described. I shall proceed to call the attention of the reader to the Administrators of this institution: they are doubtless such as are entrusted with the word of the ministry. This authority they derive from Jesus Christ, the great head of the church. It is their duty to publish the glad tidings of the Gospel to a lost and ruined world. The whole theme of their preaching will be, "Jesus Christ and him crucified." i Cor. ii chap. 2 verse. Though preachers have a right to preach the Gospel, and to administer the institutions, yet they must bear in mind, that they are amenable to the church for their conduct, and in no case proceed contrary to the counsel of the church. It is their duty, in transacting the affairs of the kingdom of grace, to take always counsel of the church, when it can be done. He must not think, because he is a preacher of the word, that he is above

every member, and can pursue any course he may see proper. It is certain that every member has an equal voice—that is, as much authority in managing the business of the church, as the preachers have. Whenever preachers are entrusted with all the power, (which is quite contrary to the Gospel,) in managing church business, the church is sure to become corrupted : therefore, let the church keep an eye upon their preachers, and see that they always proceed according to the Gospel of Jesus Christ ; and it is the duty of the preachers not “to shun to declare the whole counsel of God.” Acts, xx chap. 27 verse. That it is the duty of the preachers to administer Baptism, see Mat. xxviii chap. 19 verse ; though it is certain, that in cases of great necessity, that deacons, or private members, have administered this institution.

Dear reader, after pointing out to you the Administrators of this institution, I shall now treat, in a few words, upon that form which is to be used in the administration of this ordinance. It is certain that there is but one evangelical form to be observed in the administration of this institution, and that we have upon record in the xxviii chapter of Mathew, 19 verse : “Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.” I cannot perceive from reading the New Testament, that we have any authority to alter or change this form. It is certain that we have no more authority to change this form, than we have to change the mode. Notwithstanding all this, some persons have been so presumptuous, as to administer Baptism in a different form. The form used by them are the words which we have in Acts, viii chapter—namely, “In the name of the Lord Jesus ;” and in Acts x chap. 48 verse, “In the name of the Lord.” But this is no evidence that we may adopt the above phrases in-

stead of the form recorded by Mathew, for certain reasons: One is, that we cannot infer from the expressions, in the name of the Lord Jesus, and in the name of the Lord, that the form recorded by Mathew was not used; and another reason is, that the name of the Lord generally signifies, according to the Lord's direction—and it is stated by some, that the term Lord in the New Testament, agrees with Jehovah in the Old, and is the same as the form recorded by Mathew; and a third reason is, because no good reason can be assigned, why it was, that the apostles did not adhere to the form given them by their Lord and Master.

It is highly probable, that after repairing to the water, that the apostles were in the habit of praying with the candidates unto God, upon the shore side; for we read in Acts, xvi chap. 13 verse, “ And on the sabbath we went out of the city by a river side, where prayer was wont to be made”—and then follows the Baptism of Lydia and her household: therefore, it is very necessary, before entering the water, for the Administrator to kneel down with the candidate, and supplicate a throne of mercy; after which, let the Administrator lead the subject into the water, and when they arrive to a suitable place, let the candidate kneel down in the water. This posture is certainly very commendable upon such solemn occasions, and I verily believe that it was observed by the first christians. If there ever was a time when persons should bow themselves, I do believe it should be done in Baptism;—however, I believe it is a posture which, if convenient, should be always observed in prayer: for it is in Baptism that we enter into a covenant with Father, Son, and Holy Ghost. After the candidate has bowed himself, he must then make a good profession, before God and many witnesses, as Paul tells us that Timothy did, i Tim. vi

chap. 12 verse. This profession is not only made when the believer is buried in Baptism, but also when he answers those questions which are put to him immediately after he has kneeled in the water; or that is, when he makes a public profession of his faith in Jesus Christ and his word, and of his renunciation of the sinful practices of the world, and of the works of the flesh and also of the devil, and covenants and agrees with his God to be faithful and obedient unto his life's end. I ask the question, is this not a good profession? can Adam's children make a better profession? We must all answer that it is the best profession that the children of men can make.—The Administrator will then proceed to baptize the believer, in the name of the Father, and of the Son, and of the Holy Ghost, by immersing him three times in the water.

That this is the primitive mode of this sacred institution, is very evident—which I shall now proceed to make appear; and as it is a disputed point, I shall be the more particular. In the first place, I purpose to prove, that when the first christians administered this ordinance, that they always did it in the water. I shall commence with the baptism of Jesus Christ, and shall cite the believer to what Mathew and Mark recorded concerning this matter. Mathew, iii chap. 13, 17 verses, "Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him; but John forbid him, saying, I have need to be baptized of thee, and thou comest to me. And Jesus answering, said unto him, suffer it to be so now, for thus it becometh us to fulfil all righteousness. Then he suffered him. And Jesus, when he was baptized, went up straightway out of the water, and the heavens were opened to him, and he saw the Spirit of God descending like a dove and lighting upon him. And lo! a voice from heaven, saying, This is my beloved

Son, in whom I am well pleased ! And in Mark, i chap. 9, 10, 11 verses, " And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan. And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him. And there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased ! "

Here we have a full account of the baptism of our adorable Redeemer. Yes, here the Evangelist gives us plainly to understand, that it was in, not at Jordan, that John baptized Jesus ; for they tell us, when he was baptized, he came straightway up out of the water, which could not possibly be, if he had not been in the water. Christ, being the head of the church, and the author of Baptism, of course, should be looked upon and obeyed in preference to any other man. Yea, he gave us, not only the law of Baptism, but also the example.

John did not only baptize Jesus in the water, but all to whom he administered this institution ; for whenever mention is made of the place where he performed the ordinance, the Evangelist pointedly declares that he did it in the water. For example, Mathew, iii chap. 6 verse, " And were baptized of him in Jordan, confessing their sins." Mark, i chap. 5 verse, " And there went out unto him all the land of Judea, and they of Jerusálem, and were all baptized of him in the river of Jordan, confessing their sins." John, iii chap. 23 verse, " And John was also baptizing in Anon, near to Salim, because there was much water there, and they came and were baptized." It is argued by some, that John's Baptism differed from the mode observed by the apostles.— To show the fallacy of such argumentations, I must cite the reader to those scriptures, where it is stated

that the apostles and others administered this ordinance. And in examining the Acts of the Apostles, we can read in a great many places, of the administration of this institution, but not always of the precise spot where it was performed: for example, we read in Acts, ii chap. 41 verse, "Then they that gladly received his word were baptized," &c. Acts, viii chap. 12 verse, "They were baptized, both men and women,"—Acts, xxii chap. 16 verse, "Arise, and be baptized," &c. Acts, xvi chap. 33 verse, "And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway."

Now, in all these places, the precise spot is not described—the circumstance of the Jailor not excepted, though his baptism is frequently referred to, as an evidence that the institution was not performed in the water; but I ask the question, where do we read that the Jailor was baptized in the prison? I answer, no where in the New Testament. But the Evangelist, as though he knew that there would be cavillers in the world, gave us plainly to understand that he was not baptized in the prison; for he tells us that he (the Jailor) took them (the apostles) out of the prison the same hour of the night, and washed their stripes; and was baptized: and when he had brought them (the apostles) into his house, he set meat before them, and rejoiced, believing with all his house." 34 verse.

Thus mention is made of the Jailor taking the apostles before he was baptized, and after his baptism, of his bringing them into his house; and it is highly probable, that a certain department of the prison is what is meant by the Jailor's house. However, it is very certain, if he had not taken them out, he could not have brought them in. The Evangelist does not say where he took them to; but it is

certain that the place he took them to, was the identical place where he washed their stripes and was baptized. So, then, in all those passages, no mention is made in what way the apostles administered Baptism ; and if it was not for what we can read in the viii chapter of Acts, concerning Philip's baptizing the Eunuch, it may be, that more persons would be inclined to believe, as many would have us to do, that John's Baptism, as it respects the mode, differed from the mode practised by the apostles. But this is such a clear evidence, that none but obstinate characters will undertake to resist: 38 verse, "And he commanded the chariot to stand still, and they went down both into the water, both Philip and the Eunuch, and he baptized him,"—39 verse, " And when they were come up out of the water," &c.—This corresponds with the manner that John proceeded in the course of this ordinance.

I have already stated in this work, that John, the Baptist, was a preacher of the Gospel : therefore, I shall not trouble the reader again on that subject. Notwithstanding those plain testimonies that this institution was administered by the first christians in the water, there are persons who endeavor, by preaching and writing, to persuade the people, that the Greek prepositions, *apo*, *en*, and *eis*, in those passages, were not correctly translated into the English ; or that they may be rendered, from, at, to, unto, &c. ; and read as follows : " And Jesus, when he was baptized, went up straightway from the water," and " They went down to the water." Now, if this were all true, it would certainly alter the case very much, and would favor the mode of pouring, or sprinkling ; and this I believe is what our modern quack critics have in view, by condemning those translations.

My dear reader, I wish you to bear in mind, that

it is not all the Greek scholars of our day, who undertake to condemn those translations. No—a very respectable number, and for aught I know a majority too, do warmly vindicate the course pursued by the translators, and give us plainly to understand, that there has been no error committed in the translation of the prepositions in those passages. The translators were certainly better acquainted with the original Greek, than our modern Greek scholars are—because they lived in an age when the language was quite familiar, when, in this, our day, perhaps not one man in a thousand has even a smattering knowledge of the language. To hear some men talk about their knowledge of the Greek, one might suppose, that they were capable of conversing and preaching in that language, as well as they can in their mother tongue. But I presume such scholars are very scarce in America—whereas, the translators of the Bible were no doubt capable of conversing and also preaching in the original Greek.

My dear reader, you know the meaning of the prepositions in, into, and out of; and these are the words in the above passages which make it very plain, that Baptism must be administered in the water. And it may be, that you have no knowledge of the Greek, and as those characters who profess to have a knowledge of that language, do not agree in their understanding of the translation of those Greek prepositions into the English—some in favor of the translation, and others opposed to it: this being the case, it is your bounden duty to embrace and obey the word as you understand it, and not as such and such men understand it; you must understand it for yourself.

Again—As far as I know, all the translations that are extant in the world, which have been made from the original into other languages, do agree with the

common English version. For example—Luther was also a translator, and his translation, which was into the German, as it respects those Greek prepositions, agrees with our English version. This, one might suppose, would be sufficient to silence all objections that might be made against those passages, which give us plainly to understand that Baptism must be administered in the water.

There are persons who acknowledge that it is very plain, that John, the Baptist, and others, did administer this ordinance in the water, and yet contend for pouring and sprinkling, from the supposition that it cannot be proven in what way John and the first christians proceeded with the candidate when in the water. I shall now undertake to prove, not only from what learned men have said on this subject, but also from the Testament itself, that the first christians did administer this institution by immersing the believer in the water. That immersion, or an overwhelming in the water, is the ancient mode of Baptism, is very obvious from the meaning of the word itself. I shall, therefore, call the attention of the reader to the signification of the word, as given by learned men—and shall commence with Martin Luther:

He writes thus—"Baptism is a Greek word, and may be translated a dipping—when we dip something into the water, that it may be covered with water: and though it be for the most part almost altogether abolished, for neither do they dip the children wholly, but only sprinkle them with a little water—they ought, nevertheless, to be wholly dipped, and presently drawn out again—for that the etymology of the word seems to require. I would have those that are to be baptized, to be wholly dipped into the water, as the word imports, and the mystery doth signify." Tome i fol. 71, and Tome ii fol. 19. Cal-

vin tells us, "The very word baptize signifies to dip, and it is certain that the rite of dipping was observed of the ancient church." Just. lib. iv chap. 13, sec. 19. Dr. Owen writes thus—"For the original and natural signification of baptize, it signifies to dip, to plunge, to dye, to wash, to cleanse—That no honest man who understands the Greek tongue can deny the word to signify to dip." Posthumous works, p. 581. Beza writes as follows, on Mat. iii chap. 11 verse: "The word baptize signifies to dye, by dipping, or washing, and differs from the word *dunai*, signifying to drown, or to go down to the bottom, as a stone." Joseph Mede, on Titus, iii chap. 2 verse, saith, "There was no such thing as sprinkling, or *rantism*, used in Baptism in the apostles' days, nor many ages after them."

Dear reader, I might multiply quotations of the above nature, but the above are sufficient. So that we may take it for granted, that the proper signification of the word Baptism is immersion. Again—if we take into consideration what we can further read in the Gospel concerning the institution, it will still make it appear more obvious. For instance—We read in the third chapter of John, that our Saviour declared unto Nicodemus, that "Except a man be born of the water and of the Spirit, he cannot enter into the kingdom of heaven." That the Saviour, in this verse, has an allusion to water Baptism, is very evident, though there are some who say, that the birth of water spoken of in this verse, alludes to those tears which the sinner may shed on account of his sins. This cannot be true, because the tears are born from out of the sinner, and not the sinner out of the tears. Again—The few tears which the believer may shed are not sufficient for the believer to be born of water: therefore, in order to this birth, the believer must, in the first place, be buried in the

womb of the water, and secondly, come straightway out of the water.

That immersion is the scriptural mode of Baptism is very evident from those representations and figures which we have upon record in the New Testament. For example—The apostle Paul, in his epistle to the Romans, vi chap. 3, 4, 5 verses : “ Know ye not that so many of us as were baptized into Jesus Christ, were baptized into his death : therefore, we are buried with him by Baptism into death, that like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life ; for if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection.” In these verses, the apostle compares Baptism to a burial ; and well he may do so, because there is a striking analogy between the burial of a corpse in the earth, and a believer in the water ; for they are both covered, or immersed—one in earth, and the other in water. If you pour a few handfuls of earth upon a corpse, you cannot say that the corpse is buried—neither can you say that a believer is buried in Baptism, when only a few handfuls of water are either poured or sprinkled upon him. And in i Cor. x chap. 1, 2 verses, the apostle speaks of a figurative Baptism : “ Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea, and were all baptized unto Moses in the cloud, and in the sea.” After the Israelites had left Egypt, and came to the Red Sea, and being pursued by their enemies, the Egyptians, Moses, with the use of his rod, caused the Red Sea to divide asunder, and thus a passage was formed whereby the Israelites could make their escape. And it was their passing through the sea, a wall of water on either side, and the cloud over them, and Moses being their leader, which

caused the apostle to say, they were baptized unto Moses, in the cloud and in the sea. It will not do for persons to say that the cloud rained upon them, because the sacred historian informs us that they passed over on dry ground. Exo. xvi chap.

The apostle Peter, in his i epistle, iii chap. 20, 21 verses, speaks of a typical Baptism : “ Which sometimes were disobedient, when once the long suffering of God waited in the days of Noah, while the ark was preparing, wherein few, that is, eight souls, were saved by water : the like figure whereunto even Baptism doth also now save us—not the putting away of the filth of the flesh, but the answer of a good conscience toward God by the resurrection of Jesus Christ.” When Noah, and those which were with him, were shut up in the ark, the Lord caused the fountains of the great deep to be broken up, and the windows of heaven to be opened ; and then it was, that the water, like a mighty torrent, flowed together from every direction, in consequence of which the ark was completely covered, or immersed, in the waters of the flood : yet, nevertheless, Noah was preserved in the midst of the waters, when all the disobedient were drowned in the waters of the flood. Thus we learn, that Noah, and that those that were with him, were saved by water, the water bearing up the ark, and keeping it from sinking. But not so with the disobedient ; the water proved to be their death, for all flesh was drowned in the waters of the flood.

Now this was a type of Baptism ; for it is when the believer, in obedience to the command of his Lord and Master, is covered, or overwhelmed, in the waters, by Baptism, that he is saved—for it is by water Baptism that he is brought into the ark of the new covenant, which is an ark of safety ; and if he remains in this ark all the days of his life, he shall be

eternally saved. And when he is thus, by Baptism, brought into the ark of safety, then it is that his sins are pardoned, and his spiritual adversaries are drowned, and can do him no harm as long as he abides in the ark of the covenant. Noah was saved when in the ark, but had he gone from the ark, in the midst of the waters, he no doubt would have been drowned. And just so with the believer; he is safe while in the ark, but should he, by disobedience, step out of the ark, he may be lost. The apostle tells us, that this ordinance is not for the putting away of the filth of the flesh, but the answer of a good conscience, by the resurrection of Jesus Christ. That is, the believer is not immersed for the cleansing of his body, but for the resurrection of the inward man, by the power of Jesus Christ. The sufferings of our adorable Redeemer are also called a Baptism: Luke, xii chap. 50 verse, "I have a Baptism to be baptized with, and how am I straitened till it be accomplished." I ask the question, wherin did the sufferings of our blessed Lord resemble a Baptism? Why, it was that bloody sweat and cruel agony in the garden of Gethsemane, in conjunction with what he had to endure, when his sacred body was fastened or nailed to the rugged wood, and was completely overwhelmed in a sea of sufferings.

Dear reader, is it not very evident, from those figures and representations, that Gospel Baptism signifies the immersion of a believer in water? And furthermore, if the reader will take into consideration those places mentioned in the Gospel, where this institution was administered, he will have another evidence in favor of immersion. For example—John administered Baptism in the river Jordan, and in Ænon, near to Salim, because there was much water there. Now, if a few drops of that element would have answered the purpose, there would have

been no necessity to resort to rivers and places where there was much water.

It is not my intention, in this work, to answer all those frivolous objections which are raised against the mode of immersion—as I would consider it an expense to no purpose; for all those objections are anti-scriptural. But had I a knowledge of a Gospel objection, or such objections as are made from the Gospel, against the mode, then I should feel it my duty to investigate such objections; and if, upon examination, they should appear lawful, then I would cheerfully relinquish the mode of immersion, for that mode which has the Gospel for its support. But as I am unacquainted with any scripture, that would militate against the mode of immersion, I do not think it necessary to answer all those objections which are framed from an aversion or opposition to the mode of immersion. However, I shall answer a few objections.

There is one objection made to the mode of immersion, from the supposition that the three thousand that were added to the church on the day of Pentecost, could not have been immersed in one day. To this objection, I would merely observe, that the word does not inform us that they were baptized on that day. But if it even were so, it could have easily been accomplished. For instance—There were twelve apostles and seventy-two disciples, making a number of eighty-four administrators.—Each administrator would not have had more than thirty-seven to baptize; which, I am satisfied, could have been done in less time than a half day.

The advocates for pouring, refer us to the pouring out of the Holy Spirit, as though that had an allusion to Baptism. To this, I would say, that Baptism is no where said in the Gospel, to be a type of the pouring out of the Holy Spirit. Again—The

advocates for sprinkling refer us to the Bible in support of their mode: Isa. iii chap. 15 verse, "So shall he sprinkle many nations," &c. ; and in Eze. xxxvi chap. 25, 26 verses, "Then will I sprinkle clean water upon you," &c. These passages have no allusion to Baptism; for in John we read, that "Christ baptized not any, but his disciples." John, iv chap. The Baptism of the Holy Ghost is frequently referred to in support of the mode of pouring or sprinkling: Mat. iii chap. 11 verse, "He shall baptize you with fire, and with the Holy Ghost,"—Acts, i chap. 5 verse, "For John truly baptized with water, but ye shall be baptized with the Holy Ghost, not many days hence." Now let us examine into this Baptism of the Holy Ghost, and see whether there was not an immersion in this matter; if not, I shall find myself at a loss to account why it was that John, the Baptist, and the apostles, called it a Baptism for the fulfilment of this glorious promise: Acts, ii chap. 1, 4 verses, "And when the day of Pentecost was fully come, they were all with one accord, in one place; and suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting.—And there appeared unto them cloven tongues, like as fire, and it sat upon each of them; and they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." From reading the above verses, we can see the great propriety of terming this miraculous gift of the Holy Spirit a Baptism, from two expressions in the above account: First, it is said, that the house in which they were was filled with the Holy Ghost—of course, they were externally immersed with the Holy Ghost; and secondly, that they, the disciples, were filled with the Holy Ghost—thus they were internally immersed with the Holy Ghost. The

words filled make it very plain. It may be that I shall again have occasion to call the attention of the reader to this Baptism.

There is another objection raised against the mode of immersion, founded upon a certain word in relation to Baptism—I allude to the word, with: “I baptize you with water.” Mat. iii chap. 11 verse, Mark, i chap. 8 verse. For my part, I cannot see wherein this expression militates against the mode of immersion; for it was with water, and nothing but water, that this institution had to be administered. They tell us, that by plunging the believer into the water, we baptize the water instead of the believer. Let us try this objection, when applied to other matters, and see how it appears: For instance—Were I to ask a dyer of stuffs with what he colors his cloth, and he would answer me with a certain liquor: now, from this answer, according to the above objection, we must infer, that in prosecuting his business, he pours, or sprinkles, the dye upon the cloth—which is no such thing; for all dyers dip their stuff in the tincture, or color; and in certain countries, it is quite common for them to say, that they baptize, or immerse, their stuffs. But I presume that this objection took its rise from the idea, that Baptism is an emblem of the falling, or pouring out of the Holy Spirit; which objection I have already answered.

Some of the objectors to the mode of immersion, tell us that it is very indecent for men and women to go into the water. All I have to say to such characters is, let them endeavor to overcome the lusts of the flesh, and then they will not see any indecency in immersing the believer in the name of the Lord Jesus Christ; and if they should be unacquainted with the rite of circumcision, I would advise them to ascertain in what way it was administered,

I think that a knowledge of this Jewish rite would be of great service to them.

Again—They tell us that it would be instant death for some persons to go into the water and be immersed. Let this be a truth or an untruth, I have never as yet seen an instance of the kind; neither did I ever meet with a person who told me of an individual who had injured his health, much less shortened his days, by being immersed in compliance with this institution. I have known persons who were in a delicate state of health, and others who were in a natural state of sickness, who were baptized by immersion, and, from all appearance, did not receive the least injury.

Dear reader, I believe that I have answered the principal objections that are made against the mode of immersion. Again—There are great numbers who agree with me, and contend warmly for the mode of immersion, and yet do not administer the institution by a trine immersion, which is as obvious as that Baptism signifies immersion. In the first place, I contend, from the apostolic commission, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, that if this institution be properly administered, the believer must be plunged three times in the water, in the name of the Father, and of the Son, of the Holy Ghost. I ask the question, is there not a material difference between baptizing in the name and in the names of the Father, and of the Son, and of the Holy Ghost? I answer, there is a very great difference. To baptize in the name of the Father, Son, and Holy Ghost implies but one immersion—whereas, to baptize in the name of the Father, and of the Son, and of the Holy Ghost, implies a trine immersion. Notwithstanding this explanation, some still contend there is no difference. They tell us, in immersing the believer, they

pronounce the three names of the Most High, and that is all that is necessary. Now, this would do very well, if Christ, or the apostles, had said so.—But Christ tells us to baptize in the name, and this can only be done by immersing the believer in each of those three high names.

That the Ancient Fathers understood by the charge, or commission, which Christ gave to his apostles, a trine immersion, is very evident from what they have written upon the subject. And those Ancient Fathers whom I shall quote, shall be such as are held in high repute by those who administer Baptism by immersion. Ambrose, in his Treatise upon the Ordinance, says—“Thou wast asked at thy Baptism, dost thou believe in God, the Father Almighty? and thou didst reply, I believe, and thou wast dipped—and a second time thou wast asked, dost thou believe in Jesus Christ, the Lord? thou didst answer again, I believe, and wast dipped a second time—the question was repeated, dost thou believe in the Holy Ghost? and the answer was, I believe, then thou wast dipped a third time.” Jerome says—“We are thrice dipped in the water, that the mystery of the Trinity may appear to be but one. We are not baptized in the names of the Father, Son, and Holy Ghost, but in one name, which is God’s; and therefore, though we be thrice put under water, to represent the mystery of the Trinity, yet it is reputed but one Baptism.” (See Watson’s Dictionary.) And if the reader will examine Buck’s Theological Dictionary, concerning the tenets of the Greek Church, he will find that they administer Baptism by immersing the believer three times in the water. And it is quite common to hear the advocates for one immersion say, that “Baptism is a Greek word, and that the native Greeks must understand their own language better than foreigners, and that they have

always understood the word Baptism to signify dipping; and therefore, from their first embracing christianity to this day, they have always baptized, and do yet baptize, by immersion"—and never once tell their hearers that the Greeks do also administer Baptism by a trine immersion. The cause is obvious—it would militate against their course of proceeding; and why should we be so partial in our investigations after truth?

And Tertullian tells us in what way the first christians administered Baptism: "When we go to the water," says he, "that we make the beginning with Baptism, we bear witness there, the same as we did before in the congregation, under the hand of the overseer, that we renounce the devil with all his adherents and angels—after which we are immersed three times." There is no doubt but that the Saviour had a particular reason in appointing this ordinance to be administered by a three-fold immersion; and it is certain that we have no right to reject or alter any of Christ's appointments, because he has not seen proper, or we have not been able fully to develope every note in the appointment. And as it respects this important institution, I am fully under the impression, that it is not as mysterious as it is beneficial to the believer; for it is by this sacred institution that the believer enters into a covenant with the Father, with the Son, and with the Holy Ghost—as each person in the Godhead takes an active part in the regeneration of the human family, and as the work which each one performs, may not be of the same import, yet equally necessary, or it would not have been ordered that the believer should be baptized in each of those holy names, to express his submission and obedience to those different parts which have been assumed by the Godhead, in the salvation and purification of his soul.

Again—If the office which was assumed by the Father, was the same which was assumed by the Son, and if the office which was assumed by the Son, was the same which was assumed by the Holy Spirit, in the salvation of the human family—then I should be at a great loss to account for a trine Baptism. But it is certain that each performs a particular office, and that the sinner is dependent upon one as much as upon the other, for the salvation of his soul. It is the office of the Father to convict the sinner for his sins, which is the intention of the Law; it is the office of the Son to save the sinner, which is the intention of the Gospel; it is the office of the Spirit to sanctify the believer, which is the intention of his operations. James, ii chap. 9 verse, i John, iii chap. 20 verse, Rom. vii chap. 7, 13 verses, Mat. i chap. 21 verse, Acts, iv chap. 12 verse, Rom. i chap. 16 verse, i Cor. vi chap. 11 verse, Titus, iii chap. 5 verse. I say, then, that honor is due to each person in the Godhead. Hear the voice of Jesus upon this subject: “That all men should honor the Son, even as they honor the Father; he that honoreth not the Son, honoreth not the Father, which hath sent him.” John, v chap. 23 verse. This honor must be manifested in Baptism, which could not be as plainly revealed in one immersion as in a trine immersion.

Now, dear reader, whether I have, or have not, succeeded in assigning the cause why it is that the believer is immersed three times, will not exempt you from a conformity to a triune Baptism, seeing that the same is plainly commanded. I am aware of certain objections which are raised against a trine immersion.—The principal objection is, that there is but one, and not three Baptisms. This objection is founded upon the 5th verse of the 4th chapter of the Ephesians. It reads thus—“One Lord, one Faith,

one Baptism ; " so that they cannot perceive how three immersions can be one Baptism—which I shall now endeavor to make plain. In the first place, I would say, that in many instances, it takes three objects to make one thing : again, we say, in many instances, it takes a great many objects to make one thing. But to return to the point under consideration. For example—The reader is a compound being, consisting of three parts, soul, spirit, and body or matter, and yet is but one person. Again—We we all acknowledge that there is but one God, and yet it is certain that there are three persons in the Godhead ; Father, Son, and Holy Ghost. John tells us that " there are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one ; and there are three that bear witness in earth, the Spirit, and the Water, and the Blood—and these three agree in one." i John, v chap. 7, 8 verses ; and Christ says, " I and my Father are one." John, x chap. 30 verse. Thus it appears very obvious from the charge given to the apostle, and from the practice of the first christians, that if Baptism be rightly administered, the believer must be dipped, or immersed, three times in the water.

And again—I believe it ought to be done face forwards, and not backwards. We can read no where in the Bible, or Testament, of any of the institutions or appointments of God being observed by presenting themselves before God upon their backs. Nay, in all those various examples for the worshipping of the true God, in the Holy Scriptures, not one is to be found in which the posture of falling upon the back was observed. The attentive reader, by examining the scriptures, will find, that the posture of kneeling and falling upon the face, was observed by the old Fathers, Jesus Christ, and the apostles, in divine worship ; and as we have no command, nor

example, for the posture of falling upon the back, therefore I consider it not a divine posture ;—and as Baptism is a great institution, an institution in which the attention of the whole Godhead is attracted by the believer, therefore it becometh him to select the most humble posture that he is capable of : therefore, kneeling and falling upon the face will be observed in the administration of this sacred ordinance.

Again—As Baptism is an institution by which the believer is brought into the house of God, it would therefore be very insignificant for the believer to observe the posture of falling upon the back in the performance of this institution. I shall now proceed to examine the grounds upon which the posture of throwing the believer upon his back, in the administration of Baptism, is founded. The advocates for this posture tell us, that Baptism is compared to a burial, and that we do not bury our dead upon their faces ; and for the support of this assertion, they refer us to what the apostle Paul has declared in his ~~anistle~~ to the Romans and Celossians, concerning Baptism. In his epistle to the Romans, vi chap. 4 verse, “Therefore we are buried with him by Baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life”—and in Colossians, ii chap. 12 verse, “Buried with him in Baptism, wherein ye also are risen with him through the faith of the operation of God, who hath raised him from the dead.” For my part, I cannot see that these passages in the least justify such a course of procedure in the administration of Baptism, in as much as it cannot be inferred, that the apostle has any allusion whatever to that posture in which we lay our dead in their graves. It is certain that the apostle, by the word buried in those two passages, only alludes to the overwhelming, immersing, or

covering the believer in water by Baptism ; and also what the same prefigures—namely, the death and burial of the old man, and resurrection of the new man, through the faith of the operation of God, who hath raised Christ from the dead : therefore, the apostle gave the believer to understand, that the old man, or body of sin, is to be buried, which is the antitype of immersion ; and when the believer rises up out of the water, he makes a figure of the resurrection of the new man ; and his coming forth out of the water, denotes that he will henceforth walk in newness of life.

That the above is a correct explanation, is very clear from the preceding and succeeding verses—though it is sometimes argued that the apostle alludes to the resurrection of the body at the last day. In answer to this, I say, that it is very clear to me, that the apostle, in speaking of Baptism in those verses, has no allusion to the resurrection of the body ; for he speaks of it as having already taken place, “Ye are risen,” so that the reader cannot help but see the truth of my remarks upon this subject. When we bury a corpse in the earth, we do it in the full hope of its being raised again in the morning of the resurrection : but not so, as it respects the burial of the old man, the design of which is, that he should remain in the sea of forgetfulness, and never more rise and rule in the heart of the believer ;—so that there is to be no resurrection of the old man, but of the new man.

After the believer has been immersed in the name of the Father, and of the Son, and of the Holy Ghost, then it will be the duty of the Administrator to lay his hands upon the head of the believer, and at the same time calling upon the name of the Lord in behalf of the believer. That the laying on of hands ought to be observed, see Acts, vi—6, viii—17,

Heb. vi—2. It will not do for any to say, that the laying on of hands is a dead work, because the apostle, in Hebrews, where he speaks of Repentance, Faith, and laying on of hands, (as being the first principles of the Christian Religion,) also makes mention of dead works. The dead works which he alludes to, are the works of the flesh, and not Repentance, Faith, Baptism, laying on of hands, &c.



OF THE REMISSION OF SINS, AND THE RECEPTION OF THE HOLY GHOST, AND THE KINGDOM OF GRACE.

It is certain that we have no promise in the Gospel of the forgiveness of sins, before Baptism, where it is in the power of the subject to obtain it. As God will not require impossibilities from any of his creatures, therefore all those who have not got it in their power to conform to Baptism, will not have to answer on that head; but those who have it in their power to manifest their obedience, by performing the commands of Jesus, they must do so in order to the salvation of their souls. The order of the New Testament is, first, believe—secondly, repent—thirdly, be baptized—fourthly, the forgiveness of sins; for so Peter declared at the day of Pentecost: “And Ananias said unto Paul, arise and be baptized, and wash away thy sins.”

The believer having proceeded agreeably to the word of God, and having arrived to that state in which God had declared that he would pardon sin, and as God cannot lie, the believer may rest assured, that all his former sins are pardoned, it matters not how numerous they have been. Yes, if they had

been as numerous as the hairs of his head, or, as the Lord declared by the mouth of the prophet Isaiah, "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Isaiah, i chap. 18 verse. It is God who pardons sin, and who alone can give the Holy Spirit. It is not in the power of man to forgive those sins which have been committed against God; neither can he give the Holy Spirit. This is what the believer must expect from the mouth of God: well, God has promised, by the mouth of Peter, upon the sinner's repenting and "being baptized, in the name of Jesus Christ, for the remission of sins, that he should receive the gift of the Holy Spirit." Acts, ii chap. 38 verse.

Thus the believer has the very best evidence of his acceptance with God; he has the word and Spirit of God to bear testimony to his adoption into the family of God. Paul tells us, that "The Spirit itself beareth witness with our spirits that we are the children of God, and if children, then heirs, heirs of God and joint heirs with Christ, if so be that we suffer with him that we may be also glorified together." Rom. viii chap. 16, 17 verses. Yes, now it is, that the believer is born again. Solomon, in his Songs, iv chap. 12 verse, beautifully describes the state of the believer immediately after his baptism: "Behold, thou art fair, my love! behold, thou art fair! thou hast doves' eyes within thy locks; thy hair is as a flock of goats that appear from Mount Gilead; thy teeth are like a flock of sheep that are even shorn, which came up from the washing, whereof every one bare twins, and none is barren among them."

The believer has an internal and an external evidence of his being a child of God: the word bears testimony in his favor. The believer, by examining

the Gospel, finds that he has proceeded agreeably to the word ; and, in examining his heart, he perceives that he is operated upon by a Spirit which precisely agrees with the Gospel. Thus he feels himself greatly attached, not only to a part, but to the whole word of God. Therefore, I contend, from the course pursued by the believer, that he has a spiritual mind—for, if the word of God be truth, it cannot be otherwise ; for you may read the Gospel from morning till night, and from one year to another, and you will find that there is no other way for the sinner to be saved, than by a conformity to that order which God has so plainly revealed in the New Testament. We may then say, in truth, that the men or women who, from their hearts, believe in Jesus Christ, and do sincerely repent of their sins, and are baptized in obedience to the command of Jesus, do obtain the pardon of all their sins, and receive the gift of the Holy Spirit. I am aware that there are vast numbers who will differ with me on the subject of Baptism, not only as it respects the observance of the institution, but in that I connect Baptism with the forgiveness of sins. They look for the pardon of their sins from a conformity to the doctrines of Faith and Repentance alone—and say, whenever this is performed, then it is, that the sinner obtains the remission of his sins ; and that thousands who have not been baptized can bear testimony to the fact. In answer to this, I would say, as I have already shown in this work, that without Faith and Repentance, there can be no remission of sins ; and that Faith and Repentance are the first points to be observed by the sinner. This will be disputed by none who have a knowledge of the order of the New Testament. And next to Repentance is Baptism, and then it is, that the sinner has the promise of the forgiveness of his sins : “ Repent and be baptized, every one of you, in the name

of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Spirit"—and "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." We read no where in the Gospel, that Christ or the apostles declared that Baptism is not connected with the forgiveness of sins, or that the believer can obtain the forgiveness of his sins without Baptism. The apostle tells us, that Christ hath appointed a washing, or bath, of regeneration: Ephesians, v chap. 26 verse, "That he might sanctify and cleanse it with the washing of water by the word,"—Titus, iii chap. 5 verse, "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration and renewing of the Holy Ghost."

That the apostle, by this washing of regeneration, alludes to water Baptism, is very evident, in that he says the washing of water by the word—namely, Father, Son, and Holy Ghost. For persons to say that the Spirit is the bath of regeneration, will not answer, seeing that the apostle speaks of the washing of regeneration, and also of the renewing of the Holy Ghost. That Baptism is a bath of regeneration, which Christ has appointed in his church, and that the gift or renewing of the Holy Ghost follows this institution, may be plainly inferred from the above passages; and I do not see why any should be so obstinate as to refuse to step into this bath of regeneration, when the same has been appointed and sanctified by the great head of the church.

Lest the reader should suppose that I am solitary upon this subject, I will now prove that it was the prevailing belief of the primitive Fathers: Menns Simon, in his book, written in the Low Dutch, page 767, says—"For though we may, by night and day, seek with ever so much earnestness, we shall not

find more than one Baptism in water which is pleasing to God, expressed and contained in the word of God—to wit, the Baptism in Faith, commanded by Christ Jesus, preached, and practised, and understood as a taking away and absolution from sins."

Thus it is plain that Menns Simon understood the Gospel so as to believe, that in Baptism the believer obtains the absolution of his sins.—Calvin expresses himself in the following manner, *Just. lib. 4, chap. xv*, page 327: "Baptism resembles a legal instrument, properly attested, by which he assures us that all our sins are cancelled, effaced, and obliterated, so that they will never appear in his sight, or come into his remembrance, or be imputed to us; for he commands all who believe to be baptized for the remission of their sins. Therefore, those who have imagined that Baptism is nothing more than a mark or sign by which we profess our religion before men, as soldiers wear the insignia of their sovereign as a mark of their profession, have not considered that which was the principal thing in Baptism; which is, that we ought to receive it with this promise, 'He that believeth and is baptized, shall be saved.'"

John Wesley, in his Comment on the New Testament, page 350, speaks very plain on this subject. He says—"Baptism, administered to real penitents, is both a means and a seal of pardon. Nor did God ordinarily, in the Primitive Church, bestow this (pardon) on any, unless through this means. Again—if the reader will examine the reformed creeds of the Episcopalian, Presbyterian, Methodist, and Baptist denominations, he will find, that they all agree more or less with my remarks concerning Baptism for the forgiveness of sins.

It is common to hear persons say, that water cannot wash away sin, and that one drop of that element is as good as the ocean, as it respects Baptism.

Reader, depend upon it, that such expressions are indicative of a proud and rebellious mind ; notwithstanding I also believe that mere water cannot wash away sin—no, there is nothing that we can do that will wash away our sins ; but God can wash them away. But in what way does he do it ? I answer, by the use of means ; and the means which he has appointed for that purpose, are plainly delineated in the Gospel, and furthermore, we have no evidence to believe that God will save us without the use of means : therefore, all such like expressions as above stated, are indicative of a rebellious heart, because they operate against heaven's appointments. I never as yet heard an individual say that he believed that mere water would wash away sin. But I have heard numbers say, that Baptism was a means which God had appointed for that express purpose ; and as it respects what is said concerning the quantity of water used in the institution, that one drop is as good as the ocean, I answer, it would be strictly so, if God had so ordered it. But he has not said so ; therefore I deny the assertion.

If we do not observe the institutions agreeably to their appointment, we had a thousand times better not meddle with them ; for it is a crying sin to alter heaven's institutions. It was said to Saul, " Arise and be baptized and wash away thy sins, calling on the name of Lord." Acts, xxii chap. 16 verse.— Thus we learn, that in the use of such means, which Christ has appointed, we can have our sins washed away. Baptism is viewed by many as a very simple performance. It appears so little in the eyes of some people, that they cannot believe that it is connected with the forgiveness of sins. Now if such persons were well versed in the Holy Scriptures, they might know that God has always proceeded in great simplicity towards the human family. For ex-

ample—With what great simplicity did God deal with Adam in Eden's Garden! The prohibition was very simple: "And the Lord God commanded the man, saying, of every tree of the garden thou mayst freely eat, but of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof, thou shalt surely die." Gen. ii chap. 16, 17 verses. What simplicity!—the eating of a certain fruit! But, oh! what was the result of disobedience?—Thou shalt die! death temporal and death spiritual. Thus we learn, that Jehovah, from the first, appointed, or instituted, a very simple law.

My dear reader, acquaint yourself with the Levitical Dispensation; it will be of great service to you. A knowledge of that dispensation has a great tendency to fortify the mind against those objections which are made in opposition to the institutions of the New Testament.

We have a very simple institution, appointed in the camp of Israel: "And the people spake against God and against Moses, wherefore have ye brought us up out of Egypt to die in the wilderness, for there is no bread, neither is there any water, and our soul loatheth this light bread; and the Lord sent fiery serpents among the people, and they bit the people, and much people of Israel died." Numbers, xxi chap. 5, 6 verses. This dreadful affliction was a just visitation of their provocation, and it had the desired effect—for it completely humbled them, so that they made a confession of their conduct, and besought Moses to intercede in their behalf: 7 verse, "Therefore the people came to Moses, and said, we have sinned, for we have spoken against the Lord, and against thee—pray unto the Lord that he take away the serpents from us; and Moses prayed for the people, and the Lord said unto Moses, Make thee a fiery serpent, and set it upon a pole, and it

shall come to pass, that every one that is bitten, when he looketh upon it, shall live." Now, if Moses had possessed the same mind, like many people in this our day, he would not have gone to work, and invented, or administered, the means according to God's appointment. But Moses was very faithful in administering all God's appointments, without the least alteration or variation. How different from many who give themselves out for preachers of the Gospel! Instead of administering the institutions as they were appointed, they will tell the people that such and such are not to be administered; and in those which they pretend to administer, they deviate very much from the original appointments: 9 verse, "And Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived." Was not this a very simple appointment? and had not the Israelites as much room to cavil and object to the appointment, upon the grounds which are generally occupied in reference to Baptism? Yes, they might have said, with as much propriety, that there was no healing virtue in the brazen serpent; and wherein should they be benefitted from a conformity to such a non-essential institution? as for persons to say, water in Baptism cannot wash away my sins, and wherein shall I reap any benefit from conforming to such a non-essential ordinance? Now, I do not believe, that it was the brazen serpent that cured the serpent-bitten Israelites; but I contend, that if they had not observed the appointment, they could not have been cured. They might have had recourse to whatever means they saw proper—death would have been their portion. It may be asked by some, if the serpent of brass did not cure them, what was it that cured them? I answer, it was the word of God. The prophet tells

us, that there was no plaster or remedy to be found in all Israel, for the cure of the sting of the serpent, and that it was the word of God that cured them. If God had not provided a means for Israel, they might have done and made use of every means that they could devise, yet they could not have been saved. Furthermore, they might have put up as many brazen serpents as there were men in Israel, and beheld them from morning till night, and if they had not been appointed by the Lord, they could not have been cured.

Just so as it respects the institutions of the New Testament. If God had not undertaken for us, and appointed a remedy, we might have done all that laid in our power, and yet not be saved. We might have observed Baptism, and every other means of the New Testament, and if they had not been appointed by the Lord Jesus Christ, we could not have been saved. It will be acknowledged by all who believe in a Supreme Being, that God could have destroyed the serpents, or preserved Israel from receiving any hurt by them, without making use of the means he did: but this is not the way that God deals with the children of men—he works by means.

I shall call the attention of the reader to the downfall of Jericho: “Now Jericho was straightly shut up because of the children of Israel; none went out.—And the Lord said unto Joshua, see, I have given into thine hand Jericho and the king thereof, and the mighty men of valor. And ye shall compass the city, all ye men of war, and go round about the city once—thus shalt thou do six days. And seven priests shall bear before the ark seven trumpets of rams’ horns, and the seventh day ye shall compass the city seven times, and the priests shall blow with the trumpets. And it shall come to pass, that when they make a long blast with the rams’ horns, and

while ye hear the sound of the trumpet, all the people shall shout with a great shout, and the walls of the city shall fall down flat, and the people shall ascend up every man straight before him.” Josh. vi chap. 1, 5, verses. The Lord was very particular in delivering his word unto Joshua, and Joshua was likewise very particular in delivering his word unto the people, and the people were also particular in observing the same; and well might they have done so—for had they erred in the least from the word of the Lord—for instance, had they not been particular in compassing the city once on every day for six days—had some days been omitted by them, and upon the seventh day but six times—do you suppose that the wall would have fallen flat to the ground, and they succeeded in taking possession of Jericho? I answer no. Well, then, was it their strict obedience to the word that gave them possession of Jericho? I answer, no. Please tell us what, and who it was, that gave them possession of Jericho? I answer, it was the word of the Lord; and it is certain, that if Joshua and the Israelites had not strictly observed the word of the Lord, the Lord would not have given Jericho into their hands. O, how powerful is the word of God! what wonders have been accomplished by and through that eternal word!

We read in the 1st chapter of the Gospel according to John, “In the beginning was the word, and the word was with God, and the word was God—the same was in the beginning with God. All things were made by him, and without him was not any thing made that was made. In him was life, and the life was the light of men; and the light shone in darkness, and the darkness comprehended it not.” And Paul tells us, “Through Faith we understand that the worlds were framed by the word of God, so

that the things which are seen, were not made of the things which do appear." Heb. xi chap. 3 verse. "The Universe, and all things that are therein, were created by the word of his power; yes, it was by the command of his word, that the worlds were framed and brought forth." Psalms And all things natural and spiritual, which he has done, and still does, are created by the word of his power. The word was made flesh—that is, the powerful word of God assumed our nature, and thus dwelt among men; and the darkness of men was so great, that but a few comprehended that life-giving word in the person of our Emanuel.

Dear reader, do you not perceive how the word of God was manifested in and by the Lord Jesus Christ: "By the word of his power he cast out devils, and healed the sick." Mat. viii chap. 16 verse—"He cured the leprosy, he gave life to the dead," Mat. ix chap. 25 verse, Luke, v chap. 13 verse—"He raised the dead," John, ix chap. 43, 44 verses—"He opened the eyes of the blind." John, ix chap. 7 verse, &c. And in the performance of those miracles, Jesus generally made use of means—a touch of his hand. He required Faith, and particularly as it respects the individual who was born blind; he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay, and said unto him, go, wash in the pool of Siloam, (which is by interpretation, sent.) He went his way, therefore, and washed, and came seeing. Now Jesus could have given sight to this man without making use of the means he did; and I do believe, that notwithstanding the means which Jesus made use of, if this man had not gone to the pool and washed, he would not have got his sight.

Reader, it is by this word of God that we are made new creatures, and obtain the victory over death,

hell, and the grave. Many are ashamed of the word of God ; but what hath Jesus said : “ Whosoever therefore shall be ashamed of me and of my words, in this adulterous and sinful generation, of him also shall the son of man be ashamed, when he cometh in the glory of his Father with the holy angels.” Mark, viii chap. 38 verse. It is by Faith, Repentance, and Baptism that the believer obtains the pardon of his sins, and is born into the kingdom of grace. He is now a subject of that kingdom which Jesus Christ declared “is not of this world.” John, xviii chap. 36 verse. It is a spiritual kingdom, and of this kingdom Jesus Christ is king ; and all those who are just born into this kingdom are but babes in Christ Jesus ; they are not young men, much less fathers in the Lord. As John, that beloved disciple, hath written, “ I write unto you, fathers, because ye have known him that is from the beginning ; I write unto you, young men, because ye have overcome the wicked one ; I write unto you, little children, because ye have known the father.” i John, ii chap. 13 verse.

That there is a growth in the christian religion, and that the believer, who has just stept into the will of God, is but a babe in Christ, is very clearly revealed in the word of God. Heb. v—12, 14, 1 Pet, ii—2. The believer must not conclude, because he is a subject of the kingdom, that he has nothing to do. No—for now it is, that he is entered upon a state of purification. I admit the truth, that should the believer be removed from time to eternity whilst in a state of infancy in the Lord, that his infantile state will be no barrier to his admittance into the kingdom of glory. But I contend, that if he should be continued in being for some time after his adoption into the family of God, that it is his privilege, yea, his bounden duty, to arrive to a state of sancti-

fication. Immediately after his adoption, or Baptism, it is his duty to go on to perfection—from one degree of grace to another, until he arrives unto a full state of sanctification. Should he be called away when in a progressive state, and has not had time to arrive to as high a state of perfection as others, he will nevertheless, according to the will of God, be considered an heir to the kingdom, and will be rewarded according to the deeds done in his body. When any one becomes a member of the church of Christ, he is to be taught all the privileges, laws, and precepts of the kingdom.

When our dear Redeemer commissioned his apostles, he charged them, in the first place, to teach the nations—that is, instruct Adam's family the great lesson of human depravity, and the great necessity of “repentance towards God, and faith in our Lord Jesus Christ”—and secondly, “baptize them in the name of the Father, and of the Son, and of the Holy Ghost”—and thirdly, “Teaching them to observe all things whatsoever I have commanded you, and lo! I am with you alway, even unto the end of the world.” Mat. xxviii chap. 19, 20 verses.

It cannot be expected, that those who have not subjected themselves to the kingdom of grace, can observe those precepts which are only binding upon those who have entered into a covenant with God. There are precepts, which Christ gave to his church, which cannot be performed by any but such as are born of water and of the Spirit; which precepts I shall have occasion to remind the reader of as I pass along.

When our Lord and Saviour, Jesus Christ, was baptized, he did not say that his work was finished. No—it was not until he was nailed to the cross, and had suffered, the just for the unjust, that he cried out and said, “It is finished.” So, in like manner,

when the believer is baptized, he cannot say that the work is finished ; for the work of purification has just commenced. Now it is, that he is to be proved, for God will prove all those who enter into a covenant with him. The Lord did not prove Adam until he was put in the garden : neither will God prove any of the children of men until they enter into a covenant with him, and become members of his church. If the reader will examine the Bible, he will find, that God always proved his children—it is done for their purification. When Abraham, the father of the faithful, had received the promises, that in his seed all the families of the earth should be blessed—that they should be as numerous as the stars of heaven—and when Isaac was born, God did tempt or prove him, (see Gen. xxii chap.) and said unto him, Abraham, and he said, behold, here I am. Abraham was ready for the trial ; his expectations were raised to the very highest pitch, and he looked forward, with a pleasing prospect, to that time, when his seed should become very numerous, and all the families of the earth should be blessed. But it may be, that it had never entered his mind that he should have to be tried with such a fiery trial. Yes, the children of God are frequently not aware of the temptations which await them. But it is their privilege to be at all times in a state of readiness to meet those trials and tribulations which are so common to the children of God.

Abraham was no doubt qualified for that heart-searching trial through which he had to pass. It was said unto him, take now thy son—and to increase the trial, it was added, thine only son, Isaac, whom thou lovest ; (no doubt but that Abraham listened with great attention to know the intent of the message;) and get thee into the land of Moriah, and offer him there for a burnt-offering upon one of the

mountains which I will tell thee of. What could have been the thoughts of Abraham upon that solemn occasion? One might have supposed, that he reasoned the matter thus with himself—Am I deceived? was it really the voice of the Lord? and if so, did he certainly mean what he said? must I take my son, my only son, Isaac, the seed of my body, in whom I expected the fulfillment of a glorious promise?—and how is this promise ever to be fulfilled, seeing that Isaac is my only son?—and shed his blood and burn his body to ashes? We do not read that he told Sarah what he had been ordered to do; no, he kept it to himself. We are not informed that he developed the matter to any person: but in the morning, after he had received the message, he rose up early and saddled his ass, and took two of his young men with him, and Isaac, his son, and clave the wood for the burnt-offering, and rose up and went to the place of which God had told him. Then, on the third day, Abraham lifted up his eyes and saw the place afar off.—Thus three days elapsed before the event had to take place, that he might be fairly proved.—And Abraham said unto his young men, abide ye here with the ass, and I and the lad will go yonder and worship, and come again to you. And Abraham took the wood and the burnt-offering, and laid it upon Isaac, his son; and he took the fire in his hand and a knife, and went both of them together—How astonishing!—how coolly and deliberately Abraham proceeds in the transaction of this very solemn occasion! And Isaac spake unto Abraham, his father, and said, my father, and he said here am I, my son; and he said, behold, the fire and the wood, but where is the lamb for the burnt-offering. Reader, does it not appear like every thing that was calculated to increase the trial had to take place! What endearing words: my father! my son! Rea-

der, are you a parent? if so, so place yourself in Abraham's stead. What would have been your feelings in this stage of the trial? Little did Isaac think that he was the intended victim. One might have supposed that Abraham could no longer refrain—that his heart woul'd be broken to such a degree as to cause him to reveal the whole matter, and disobey the word of the Lord. But not so. Abraham gave his son a very beautiful answer; he referred the matter to the Lord: My son, God will provide himself a lamb for the burnt-offering. When Abraham arrived at the place where he was to offer up his son, he very orderly went to work, (I do not suppose that he showed any distress, so as to be noticed by Isaac—he was engaged in the performance of the word of the Lord,) and built an altar and laid the wood in order, (and then it was made manifest that Isaac was the victim,) and bound Isaac, his son, and laid him on the altar upon the wood; and Abraham stretched forth his hand and took the knife to slay his son. But now it was enough; Abraham proved to be faithful, and that was what God wished him to be; Isaac was already slain in his heart.—An angel of the Lord was dispatched to express the Lord's approbation of his conduct, and he charged Abraham not to lay his hand on the lad, neither do thou any thing unto him; for now I know that thou fearest God, seeing that thou hast not withheld thy son, thine only son, from me. The Lord, in order to express his approbation of Abraham's conduct, more fully rehearsed the promise, with an enlargement—that in blessing, I will bless thee, and in multiplying, I will multiply thy seed as the stars of the heavens, and as the sand which is on the sea shore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed, because thou hast obeyed my voice.

Now, this was the result of his obedience—whereas, if he had disobeyed the voice of the Lord, he would have incurred his disapprobation and sore displeasure. And in like manner God deals with all his children.

In course of time, God also proved Abraham's seed. After the Israelites were baptized unto Moses in the cloud and in the sea, and had also received the promise, God did prove them, before they got into possession of the promise, that it might be made manifest who among them would obey his voice, and thereby be worthy to obtain the fulfillment of the promise." Exo. xvi chap. 40 verse : " Then said the Lord unto Moses, behold, I will rain bread from heaven for you, and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no." Exo. xx chap. 20 verse. This trial of Israel lasted something like forty years, and out of the vast number of six hundred thousand men, &c., but two, namely, Joshua and Caleb, proved faithful and entered into the promised land. The apostle Paul tells us the cause why they could not enter in—namely, unbelief.—Now, unbelief does not arise from want of evidence, but from want of love. They did not relish the word of God ; they had evidence sufficient to cause them to rely upon the word of God ; they had a knowledge of the wonders which he performed in Egypt ; they had not forgotten the dividing of the Red Sea, &c. But so it was, they were a stiff-necked and rebellious people ; they revolted against the word of God, and that proved to be their overthrow. And the apostle gives us plainly to understand, that those things which happened unto Israel were for our example: i Cor. x chap. 11 verse, " Now all those things happened unto them for examples, and they are written for our admonition on whom the ends

of the world are come." And if we come down to the New Testament, we read in the Gospel according to Mathew, that it was after, and not before Baptism, that our dear Redeemer was proved. Yes, immediately after he was baptized, he was led up into the wilderness, to be tempted of the devil. His whole life was one series of temptations and afflictions; but in the midst of all, and to the last, he never sinned—but lived and died in a state of obedience to the will of his father. He could at any time appeal to his most inveterate enemies to convict him of sin. He frequently declared, that he "came not to do his own will, but the will of his father which was in heaven." John, vi chap. 38 verse; and "that it was his meat to do the will of him that had sent him, and to finish his work," John, iv chap. 34 verse—"Jesus Christ, the captain of our souls' salvation, has gone before us, and has given us, (the subjects of his kingdom,) our orders," Mat. xvi chap. 24 verse—"And he that taketh not his cross, and followeth not after me, is not worthy of me," Mat. x chap. 38 verse—"Then said Jesus unto his disciples, if any man will come after me, let him deny himself and take up his cross and follow me," Luke, ix chap. 23 verse—"And he said to them all, if any man will come after me, let him deny himself and take up his cross daily, and follow me." Luke, xiv chap. 27 verse, Mark, viii chap. 34 verse. From this the disciple of the Lord may learn, that self is to be denied, and Christ is to be obeyed: "For whosoever will save his life, shall lose it, but whosoever will lose his life for my sake, the same shall save it." Luke, ix chap. 24 verse. Christ, in all things, is to be observed. Yes, the believer must at all times have an eye upon Jesus Christ. If not, of course he cannot keep in his footsteps. How careful then must the believer be, that he may at all

times be found upon the narrow way ! the way which Jesus Christ himself has trod, as the poet very beautifully observes :

“ Jesus, my all, to heaven is gone,
“ He whom I fix my hopes upon ;
“ His track I see, and I'll pursue
“ The narrow way, till him I view.”

Hear the command of Jesus : Mat. vii chap. 13, 14 verses, “ Enter ye in at the straight gate ; for wide is the gate and broad is the way that leadeth to destruction, and many there be which go in thereat.” How many ? why all those who are under the power and control of the carnal mind, and thus live in open hostility to the word and will of God. And the cause of their so doing is, “ Because straight is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.” And why so ? Because it is so contrary to nature. The carnal mind in man is to be crucified ; for it is certain that the fallen nature in man cannot be made subject to the law of God, as Paul tells us in his epistle to the Romans, viii chap. 7 verse, “ Because the carnal mind is enmity against God ; for it is not subject to the law of God, neither indeed can be.” Therefore, in order to the crucifixion of the old Adam, or that corrupt nature in man, the believer must be willing to receive the Baptism of suffering, or the Baptism of fire. When the mother of Zebedee’s two sons, requested of Christ that he would grant, that her two sons might set on his right and left hand in his kingdom, Christ gave her to understand, that in order to this, the Baptism of suffering would be indispensably necessary ; and “ that his father would give it unto all them for whom it shall be prepared.” Mat. xx chap. 20, 23 verses. And John, the Bap-

tist, speaking of Jesus Christ, declared, that he would "baptize with the Holy Ghost and with fire." Mat. iii chap. 11 verse, Luke, iii chap. 21 verse.— This Baptism is very necessary to the purification of the believer; for it is certain, as we have already stated, that the believer, in order to his purification, must suffer the death of old Adam: therefore, we may truly say, that we cannot be saved without suffering—for all they that will save their fallen nature, shall lose their souls.

Jesus Christ devised a plan upon which every son and daughter of Adam can be saved. Yes, the doctrine which he taught, if received in the love of it, will effectually crucify us to the world, and the world to us. Gal. vi chap. 14 verse. The apostle speaks, in several places, of the crucifixion of the old man. See Rom. vi—6, Gal. ii—20, 24. The believer having the spirit of Christ, will also have the love of God shed abroad in his heart. Rom. v chap. 5 verse. He is therefore qualified to run the race which is set before him, and also fight the good fight of Faith. He is now a soldier of the cross, and must calculate on meeting with crosses, trials, and difficulties, and much suffering. It is his privilege, at all times, to have on the whole armor of God—and, oh! how necessary, seeing that we have such a host of enemies to contend with, as the apostle has declared, Ephesians, vi chap. 10 verse: "Finally, my brethren, be strong in the Lord, and in the power of his might; put on the whole armor of God that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places; wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand."

Stand, therefore, having your loins girt about with truth, and having on the breast-plate of righteousness, and your feet shod with the preparation of the Gospel of peace—above all, taking the shield of Faith, wherewith ye shall be able to quench all the fiery darts of the wicked ; and taking the helmet of salvation and the sword of the Spirit, which is the word of God.” Now, there is no danger but that he will prove a conqueror, if he makes good use of those spiritual weapons.

The believer must watch and pray. Our Saviour gave the command, as you can read, Mat. xxvi chap. 41 verse, “ Watch and pray, that ye enter not into temptation ; the spirit indeed is willing, but the flesh is weak,”—for he knoweth not when he may be attacked. The enemy is constantly going about seeking whom he may devour ; but he can never prevail against the believer, provided the believer does not disobey the commands of Jesus. But should he neglect his duty—not watch unto prayer, and not observe all the precepts of Jesus—he is sure to be defeated. I would advise the believer to guard against that erroneous opinion of not falling from grace.—There are many who believe that they cannot fall from grace. I have my doubts of such characters. They assuredly are under the influence of a wrong spirit ; for we can read, that the apostle Paul did not say that he had attained, or was perfect. Hear his own words, and let those who can, put themselves before the apostle : Philip, iii chap. 12, 14 verses, “ Not as though I had already attained, either were already perfect, but I follow after, if that I may apprehend that for which also I am apprehended. Of Christ Jesus, Brethren, I count not myself to have apprehended ; but this one thing I do—forgetting those things which are behind, and reaching forth unto those things which are before, I press toward

the mark for the prize of the high calling of God in Christ Jesus." It would be well for those characters who believe that they cannot sin, or cannot finally fall from grace, so as to be lost, to bear in mind that the angels themselves were liable to fall, and that many did fall, and were expelled from heaven, (See Rev. xii chap.)

It becometh us to guard against every opinion of ourselves which does not lead into humiliation. Humility is the only soil in which the seeds of divine grace will grow. The children of God will be very harmless ; they are denominated sheep, in John, x chap. Now those animals are very harmless ; they are a very clean animal, and yearly yield a fleece of wool to their owners. In those particulars, they very much resemble the children of God. Jesus charged his disciples to be as "wise as serpents and harmless as doves." Mat. x chap. 16 verse. The doctrine which Jesus taught his disciples to observe, will not allow them to retaliate or seek redress for their grievances. Under the law, retaliation was allowable, but not so under the Gospel of Jesus Christ. He taught a harmless doctrine. Hear his words upon this subject: Mat. v chap. 38, 48 verses, "Ye have heard that it hath been said, an eye for an eye and a tooth for a tooth." So strict was Moses' law, that they had a right to bring their enemies to punishment, and that according to the deeds committed by them. But this law has been disannulled in the kingdom of grace—that is, the subjects of Christ's kingdom have no right to make use of this law. No—for the great head of the kingdom has taught and commanded them not to resist evil : but whosoever shall smite thee on the right cheek, turn to him the other also. This seems unjust in the eyes of the world, and upon that ground they contend that the children of God, as well as others, may appeal to

the law, and obtain a redress for their injuries. In answer to this, I say, that the command is plain, that we shall not resist evil. It may then be asked, what then are we to do in such cases? I answer, we must suffer; this is what the subjects of Christ's kingdom, in all ages of the church, had to do.—Even the king himself, our Lord Jesus Christ, could have had recourse upon his enemies, and put them to death, if it would have been the will of God.—For instance—In the garden of Gethsemane, when his enemies came upon him and answered thrice, that they sought Jesus of Nazareth, he caused them to fall backward three times to the ground, and when Peter drew his sword and smote off the ear of the High Priest's servant, Jesus charged Peter to put up his sword again into its place, for all they that take the sword, shall perish with the sword. “ Thinkest thou that I cannot now pray to my father, and he shall presently give me more than twelve legions of angels; but how then shall the Scriptures be fulfilled, that thus it must be.” Mat. xxvi chap. 51, 54 verses. And after he had given himself into the hands of his enemies, he did not prevent them from doing with him as they saw proper. He did not strive to make his character appear blameless as it really was; but bears with great patience all that affliction that they inflicted upon him, without one murmuring word; and in his last moments, he prays to his father in their behalf: “ Father forgive them, for they know not what they do.” Luke, xxiii chap. 34 verse.

Thus Jesus Christ did not only give his disciples precepts to regulate their conduct upon such occasions, but also examples. And again, the Saviour declared, “ If any man will sue thee at the law, and take away thy coat, let him have thy cloak also: and whosoever shall compel thee to go a mile, go

with b*oth* twain : give to him that asketh thee, and from him that would borrow of thee, turn not thou away." These are such plain precepts, that they need no comment ; and if we have any regard for the lawgiver, and our holy profession, we shall strictly observe them, and not, like many, put false constructions upon them, in order to save the old man —for these precepts are levelled against the carnal mind, and will prove death to every evil passion in the believer against a fellow mortal. Christ, in the the 43rd verse, reminded his disciples concerning what the law said of loving a neighbor and hating an enemy : " Ye have heard that it hath been said, thou sh*alt* love thy neighbor and hate thine enemy :" and in the 44th verse, of the abrogation of this law : " But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you." Where is the believer who observes this precept ? Reader, it is to be hoped that there are some to be found who do observe this command—but it is the smallest number. And this is not the worst of it ; there are thousands who deny the observance of this plain precept, by putting a false construction upon it. Some are even so bold as to assert that they can love their enemies, and take their lives at the same time. But this is not that kind of love which caused Jesus to die for his enemies.—And the Saviour adds, in the 45th verse, " That ye may be the children of your father in heaven—for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust."—46th verse, " For if ye love them which love you, what reward have ye?—do not even the publicans the same ? " 47th verse, " And if ye salute your brethren only, what do ye more than others? do not even the publicans so ? " 48th verse, " Be ye therefore

perfect, even as your father which is in heaven is perfect."

It is natural for men to love their friends, or those who love them, and do them good; but it is spiritual, or agreeable to the spirit of Christ, to love our enemies, to bless them that curse us, to do good to them that hate us, and pray for them which despitefully use us and persecute us. We can find that the apostle Paul taught the same doctrine: Rom. xii chap. 14, 21 verses, "Bless them which persecute you; bless and curse not. Rejoice with them that do rejoice, and weep with them that weep. Be of the same mind one towards another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceit. Recompense to no man evil for evil. Provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourselves, but rather give place unto wrath; for it is written vengeance is mine—I will repay, saith the Lord. Therefore, if thine enemy hunger, feed him; if he thirst, give him drink—for in so doing, thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good."

Thus the believer can clearly discover his duty towards his fellow mortal. It will not do for him to evade the force of those commands, or try to get around them. There are many, who profess to be the children of God, who do contend, that it would be no violation of their holy profession, to go to war and to law as often as necessary. It is certain that all such professors, who conduct themselves as above, are under the law, and not under grace, and belong to the children of the night, and not to the children of the day.

The apostle Paul declares, that "Though we walk

in the flesh, we do not war after the flesh; for the weapons of our warfare are not carnal, but mighty through God to the pulling down strong holds, casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." ii Cor. x chap. 3, 5 verses. The christian's weapons are not carnal, such as sword and musket, and other instruments of death; but mighty through God—that is, those spiritual weapons which are described in the vi chap. 10, 18 verses, of Paul to the Philippians. Pulling down strong holds are those powerful besetments of human nature, which every one can know for himself; casting down imaginations and every high thing—these are vain and numerous, and are in opposition to the knowledge of every thing that ought to be brought into subjection to our Lord Jesus Christ.

The reason why many cannot see into those things, is, because they unite the law with the Gospel, and thus conclude that they are under the law and the Gospel. In the xii chapter, 1st verse, of the Revelations, we have those points set forth in a figure: John tells us that he "saw a great wonder in heaven, a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars." This woman may represent the true church of Christ, the sun the Gospel, and the moon the civil and ecclesiastical law, the crown of twelve stars the twelve apostles. The Gospel of Jesus Christ will ever be a sun to the church, in addition with the twelve apostles, which may be well compared to a crown of twelve stars.

From those representations, the reader can learn, that the church of Christ hath the law under her feet—She is above the law; therefore, the children of God are called the children of the day, the children

of the light. i Thes. v chap. 5 verse, Luke, xvi chap. 8 verse; and it is their privilege to walk in the light of the sun, and having such a great light, they can discern a great many objects, which otherwise would not be seen.

The reader, no doubt, has noticed particles of dust in the shine of the sun, which could not be seen if it were not for the shine of the sun. Just so with the believer; when in the full shine of the Gospel, he discovers a great many imperfections, which he never would have seen had it not been for the Gospel of Jesus Christ. The unconverted are denominated the children of the world, and the children of the night. They walk by the light of the moon, (law,) and having only the light of the moon, they can but discover coarse objects—that is, only such things as the law forbids. There are others who walk for a while by twilight; they are such as have an insight of their lost and ruined state—but if they should not be obedient, night will soon overtake them. Day always breaks, or dawns, before we can see the sun. When the Gospel begins to dawn into the heart of the sinner, then it is, that light shines in every dark corner, and as darkness must give place to light, the sinner becomes illuminated by Gospel light. He sees and views many things differently from what he formerly did; and if he does not strive against the light, he will see and feel the Gospel sun rising with heavenly splendor in his heart, expelling nature's darkness; and then it is, that he becomes full of eyes, within and without, like unto the four living creatures that we read of in the fourth chapter of the book of Revelations.

When we speak thus concerning the law, some infer that we mean that the children of God are to oppose the civil powers. But not so—for I say it is right, and agreeable to the will of God, that as long

as there are lawless and disobedient persons on the earth, that there should exist a civil authority ; and when I say that the children of God are not under the law, I mean that they are not to make use of the law, so as to compel any of their fellow mortals into measures, or to bring any of them unto punishment. No, no—the children of God must not take vengeance of any man. To establish this assertion, we have the precepts and examples of Jesus Christ, and his apostles. We can read no where in the Gospel, that Jesus Christ, or his apostles, made use of the law in their defence, so as to bring their enemies to punishment. Jesus Christ and the apostles were harmless and inoffensive; they never brought any of the children of men to punishment, though they might have justly deserved it. Christ declared that he came not to destroy, but to save the world. The apostle tells us, that “The law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for the unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, for whoremongers, for them that defile themselves with mankind, for men-stealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine.” i Tim. i chap. 9, 10 verses. Now it is certain that all those who obey the Gospel of Jesus Christ, are not guilty of such conduct, as is named in the above verses : therefore, the law can take no hold of them ; they are above such conduct, and, of course, out of the reach of the law. Furthermore, it is certain that those who obey the Gospel are righteous in all their conduct ; therefore, the law is not made for them. But should they, at any time, be guilty of such conduct, for which the law is made, then they are no longer under the Gospel, but under the law ; and the law has a right to bring them to punish-

ishment. And when I say that the children of God are not under the law, I do not wish to be understood that I believe that they are in no case amenable to the law. No—I believe that it is the duty of the church of Christ to obey the law, in all such cases as do not come in contact with the precepts of the Gospel. That it is the duty of the members of Christ's church to obey the civil authority, in all her just demands, is very evident. For instance—when those who received tribute money, asked our Lord's disciples, whether their Master paid tribute? they answered them, yes; and as Christ did not think it right to offend, he charged his disciples “to go to the sea, and cast an hook, and take up the fish that first cometh up, and when thou hast opened his mouth, thou shalt find a piece of money, that take and give unto them for me and thee.” Mat. xvii chap. 24, 27 verses. “Then saith he unto them, render therefore unto Cæsar the things which are Cæsar’s, and unto God the things that are God’s.” Mat. xxii chap. 21 verse.

Thus it is plain, that our Saviour did not refuse to pay tribute, and if he did not, I do not see why his disciples should. And the apostle Paul, in his letter to the Romans, xiii chap. treats this subject at large. In this chapter, he charges every soul to be subject unto the higher powers—that no one should rebel against the civil authorities, but to be obedient: “For there is no power but of God, the powers that be are ordained of God.” Here it will not be amiss for me to remark, that those powers which the apostle speaks of, as being ordained of God, cannot mean a base and corrupt government, or such powers as are in opposition to the Gospel of Jesus Christ: for if you admit, that all the powers that were, and are, in the world, have been ordained by God, then you must also admit, that it was the pow-

ers of God which put Jesus Christ, the apostles, and all the holy martyrs to death ; which cannot be true, if the Gospel is from God. No—we must believe, that all those powers which are ordained by God, are such as will not punish a righteous man, or one who feels it his duty to obey the Gospel. It is certain that all those powers which do oppose the precepts of the Gospel, are not from God ; for God will never oppose himself. The apostle, in the 2d verse, writes, “ Whosoever, therefore, resisteth the power, resisteth the ordinance of God, and they that resist, shall receive to themselves damnation.” Thus it is plain, that we have no right to resist those powers which have been ordained by the Lord, and that if we do so, we do it to our own condemnation. And in the 3d verse : “ For rulers are not a terror to good works, but to the evil : wilt thou not be afraid of the powers ? do that which is good, and thou shalt have praise of the same.” I do believe that the above is a solemn truth. Under every republican government, such powers do always punish the evil, and protect and speak well of the good : therefore, the children of God ought not to be obstinate, but cheerfully and willingly, as far as it lays in their power, to pay all those fines and taxes which the government may impose upon them, on account of their not bearing arms, in times of war, and their taxes in common with all the citizens of the commonwealth ; for so the apostle gives us to understand in the 6th and 7th verses : For this cause pay ye tribute also, for they are God’s ministers—attending continually upon this very thing. Render, therefore, to all their dues—tribute to whom tribute is due, custom to whom custom, fear to whom fear, honor to whom honor.

Dear reader, I will now write a little concerning an objection that is generally made against the harm-

less doctrine of Jesus Christ. It is very common to hear persons say, that if all professed such principles, that some foreign power would come and take away our land and country. We read in the Gospel that this was an objection to the doctrine of Jesus Christ, when Christ himself was yet upon the earth : John, ii. chap. 48 verse, "If we let him thus alone, all men will believe on him, and the Romans shall come and take away both our place and nation." The Jews certainly understood the doctrine of Christ as forbidding all self-defence ; they, therefore, considered it a very dangerous doctrine, and spake against it.—But this objection can be easily answered by all those who love their enemies, and are willing to suffer for the word of God. The first christians thought it a great honor to suffer for the name of Jesus, as we can read in Acts, v chap. 40, 41 verses : "And when they had called the apostles and beaten them, they commanded that they should not speak in the name of Jesus, and let them go. And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name." And that was agreeable to the sayings of Jesus, as you can read in Mat. v chap. 11, 12 verses : "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake. Rejoice and be exceeding glad, for great is your reward in heaven—for so persecuted they the prophets which went before you." O, that all the children of men understood the nature and possessed the love of God ! Then there would be no objections to that course of conduct which the children of God—such as are under the influence of that blessed spirit which dwelt in the Lord Jesus Christ—do manifest towards their enemies. The children of God must consider themselves, like sheep, counted for the slaughter ; patient and harmless, they

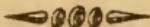
ought not to let tribulations or afflictions separate them from the love of God, as the apostle writes in Rom. viii chap. 35, 39 verses : " Who shall separate us from the love of God ? Shall tribulations, or distress, or persecution, or famine, or nakedness, or peril, or sword ? As it is written, for thy sake we are killed all the day long ; we are accounted as sheep for the slaughter ; nay, in all these things, we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be abie to separate us from the love of God which is in Christ Jesus, our Lord.



OF SWEARING, OR BEING UNDER AN OATH.

THE subjects of Christ's kingdom must not swear, or be under an oath. Hear the law of the King upon this subject : Mat. v chap. 33, 37 verses, " Again ye have heard that it hath been said by them of old time, thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths : But I say unto you swear not at all, neither by Heaven, for it is God's throne, nor by the earth for it is his footstool, neither by Jerusalem, for it is the city of the great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black, but let your communications be yea, yea, nay, nay, for whatsoever is more than these cometh of evil." And the Apostle James writes thus in his epistle, v chap. 12 verse, " But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath ; but let your yea be yea, and your nay be

nay, lest ye fall into condemnation. This is so plain that it needs no comment. But it is astonishing, that so many, who profess to be the subjects of Christ's kingdom, do overlook, or wilfully transgress this plain commandment; and furthermore, there is no necessity for the children of God to swear or be under an oath. The Government, as far as I know, under which we live, is so kind as not to compel the conscientious to swear or be under an oath; an affirmation, yea, yea, or nay, nay, is all that the Government will require. Therefore, it is a violation of the law of Christ, for his followers to be under oath. The followers of Christ ought to be men of truth, so that their word may be received without an oath.



OF NON-COMFORMITY TO THE WORLD.

JESUS CHRIST declared, that his disciples are not of the world. John, xvii chap. 16 verse. That is, they do not imitate the world in its sinful fashions and maxims—yea, in many things in which the unconverted do not discover any impropriety, and even many of the professed disciples of Christ do also contend that there is no necessity to be so particular as it respects the fashions of the world—that is as much as to say, that a person may be a christian and also a follower of the fashions of the world. Now, all those who plead for the unnecessary fashions of the world—let them be professors of religion, or not—I contend, have a proud heart, and are not willing to walk in the path of self-denial. I would advise such professors of religion to call to mind and seriously reflect upon what Christ declared in Luke, xvi chap. 15 verse: “And he said unto them, ye

are they which justify yourselves before men, but God knoweth your hearts ; for that which is highly esteemed among men is abomination in the sight of God.”

By those fashions and maxims of the world, which the children of God are not to observe, I allude to the unnecessary adorning of the body, which, it is certain, is merely done to create lust ; and also in sporting—such as horse-racing, gambling, dancing, cursing, swearing, lying, drunkenness, and many more such like practices, which many of the children of this world are guilty of. It would be well for all to bear in mind, that every thing that has a tendency — let it be ever so simple—or which is calculated to exalt or keep alive that fallen nature in man, must be abandoned. The children of God have a right to use the world, but not to abuse it—as the apostle writes in his first epistle to the Corinthians, vii chap. 29, 31 verses : “ But this I say, brethren, the time is short. It remaineth, that both they that have wives, be as though they had none ; and they that weep, as though they wept not ; and they that rejoice, as though they rejoiced not ; and they that buy, as though they possessed not ; and they that use this world, as not abusing it—for the fashion of this world passeth away.”

Now, the world can be abused in many ways.—For instance—if we spend our money for that which is of no real advantage to soul or body, it is abusing the world ; and, oh ! how many hundreds and thousands of dollars are spent for finery, &c., which, instead of humbling people, only makes them prouder. The children of God, in all things, ought to observe plainness in dress, manners, &c., and not conform to the world in its giddy and foolish fashions. No, they are to be a distinct and separate people from the world.

I do not believe that persons, who undertake to supplicate a throne of mercy, having their bodies adorned with such things as are intended merely to attract the notice of the eye, are seldom or ever heard: therefore, it becometh us to present our bodies, as well as our souls, a living sacrifice unto God. So the apostle writes, in Romans, xii chap. 1, 2 verses: "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy and acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God." Again, the apostle tells us, "to let our moderation be known to all men." Phil. iv chap. 5 verse. That it is our duty to observe plainness, see i Pet. iii chap. 3, 5 verses, i Tim. 2, 9 verses.



ON FEET WASHING.

BAPTISM is not the only institution which Jesus Christ established for his church to observe: but in examining the Gospel, we find, that in the same night in which he was betrayed into the hands of sinners, he did establish three other institutions, to be all observed, in order, at one meeting—namely, Feet Washing, the Supper, and the Communion; and I do intend to write upon those three institutions. I shall commence at Feet Washing, which was the first of the three instituted and observed by Christ and the apostles.

Feet Washing is an institution which the major part of the professors of religion contend is no commandment. If Feet Washing be no commandment,

then there is no commandment to be found in the Gospel. But it is evident that Christ gave as plain a commandment for the observance of this institution, as he did that we should repent for our sins. In the 13th chapter of our Lord's Gospel according to St. John, we can read of the establishment of this institution. I shall, for the satisfaction of the reader, insert in this place, so much of the chapter as is connected with this subject, and then paraphrase upon the same, agreeably to that light and knowledge which I have upon the subject.

He riseth from supper, and laying aside his garments, took a towel and girded himself. After that, he poureth water in a basin and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded. Then cometh he to Simon Peter, and Peter said unto him, Lord, dost thou wash my feet? Jesus answered and said unto him, what I do thou knowest not now, but thou shalt know hereafter. Peter saith unto him, thou shalt never wash my feet. Jesus answered him, if I wash thee not, thou hast no part with me. Simon Peter said unto him, Lord, not my feet only, but also my hands and my head. Jesus saith to him, he that is washed needeth not save to wash his feet, but is clean every whit, and ye are clean, but not all; for he knew who should betray him, therefore said he, ye are all not clean. So after he had washed their feet, and had taken his garments and was set down again, he said unto them, know ye what I have done to you? Ye call me Master and Lord, and ye say well, for so I am. If I, then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet; for I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, the servant is not greater than his Lord, neither he that is sent greater than he that

sent him. If ye know these things, happy are ye if ye do them. John, xiii chap. 4, 17 verses.

He riseth from supper. From this expression, and an other in the 2d verse of this chapter, and supper being ended, some conclude that the supper was eaten—in consequence of which, some denominations who observe the institution of Feet Washing, do it after supper. But they are most assuredly in an error; for it is certain, that Christ did wash the disciples' feet before the supper was eaten, and not afterwards; which I shall endeavor to make plain.—From the expressions, he riseth from supper, and supper being ended, we are to understand nothing more, than that the supper was finished, and that Christ arose from a prepared table. This way of explaining those expressions harmonizes with the Scripture throughout. The faithful have always observed Feet Washing before eating. When Abraham received the three messengers, he said, "Let a little water, I pray you, be fetched, and wash your feet and rest yourselves under the tree, and I will fetch a morsel of bread, and comfort ye your hearts; after that ye shall pass on, for therefore are ye come to your servant—and they said so do as thou hast said." Gen. xviii chap. 4, 5 verses. From the reading of those two verses, it seems plain to me, that they washed their feet before they ate. Again—As it respects Joseph's brethren, it reads, "And the man brought them into Joseph's house, and gave them water and they washed their feet." Gen. xlivi chap. 24 verse. The 25th verse reads, "And they made ready the present against Joseph came at noon—for they heard that they should eat bread there." For further proof respecting the practice of Feet Washing, see the following places: Gen. xix—2, xxiv—32.

Again—if you will closely examine the 13th chap-

ter of John, you may know from the same, that Christ washed the feet before supper. For instance—So after he had washed their feet, and had taken his garments, and was set down again—that is, at the table: (Now the feet were washed, and when Christ was set down again at the table, then they commenced the eating of the supper is plain from the 26th verse :) “Jesus answered, he it is to whom I shall give a sop when I have dipped it, and when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon.” Adam Clarke comments as follows upon the same subject, verse 2d: And supper being ended—rather while supper was preparing.—It appears that the supper was not then ended ; nay, it is probable that it was not then begun, because the washing of feet (verse 5) was usually practised by the Jews before they entered upon their meals, as may be gathered from Luke, vii chap. 44 verse. By the supper, I suppose to be meant, not only the eating of it, but the preparing and dressing of it. Verse 4th: He riseth from supper—not from eating, as Bishop Pearce has well observed, but from his place at table. Probably the dishes were not as yet laid down, though the guests were seated, according to the custom of the Jews and other Asiatics. This washing must have taken place before the supper. Feet Washing has a spiritual meaning, and on that account many reject the observance of it. They tell us, that Christ only intended by this circumstance to teach his disciples humility. In part, I admit the assertion. But can that be taken as an evidence that it is not to be observed literally ? If so, then Baptism and the Communion are not to be observed—for they also have a spiritual meaning. Where can you find in the Gospel a plainer command than the words of our Saviour to his disciples concerning Feet Washing ? Dear reader, hear again with atten-

tion; oh! labor to possess a teachable disposition, and hearken to the words of the Lord: "Know ye what I have done to you? Ye call me Master and Lord, and ye say well, for so I am. If I, then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet; for I have given you an example, that ye should do as I have done to you. If ye know these things, happy are ye if ye do them." Do not endeavor to evade the general application of those words, or to confine them to the twelve apostles.

To give you a gentle check at this place, let me refer you to the apostolic commission, Mat. xxviii chap. 20 verse: "Teaching them to observe all things whatsoever I have commanded you; and lo! I am with you alway, even unto the end of the world, amen." You admit that Christ commanded his apostles to wash one another's feet, and from the above passage, you can perceive that it was the duty of the apostles to teach all baptized persons to observe the same. I cannot believe that Christ had been in the habit of washing his disciples' feet; if so, Peter would not have been so much astonished, and also manifested so much reluctance upon that occasion. When the Saviour presented the basin to Peter, he immediately observed, Lord, dost thou wash my feet? Whereas, if Christ had been in the habit of so doing, it appears reasonable that he (Peter) would not have made any enquiry about the matter—but as being performed by the Lord, whom he held in the highest esteem and veneration—it was said to Peter, what I do thou knowest not now, but thou shalt know hereafter. From these words, Peter fully discovered his Lord's intention, and at once refused—Thou shalt never wash my feet; I acknowledge thee to be my Lord and Master, and thus viewing thee in that light, how can I consent

that thou shouldst wash my feet? The Lord gave Peter to understand, that an objection to his will, would be an objection to his having any part in him.—If I wash thee not, thou hast no part with me. Peter took the admonition, and with great fervency, besought the Lord not to defer the matter, because of his obstinacy, in as much as he was now willing, not only to have his feet washed, but also his hands and his head, signifying that he might exercise his power over every part of his body.

I have said that Feet Washing hath a spiritual import. In the first place, I believe it represents that brotherly chastisement, which the children of God are sometimes called upon to exercise one towards another. Christ told his disciples, that the spirit is willing, but the flesh is weak. As long as we are in the flesh, we are liable to err and to commit trespasses; therefore, the Saviour saw proper to instruct his church how to proceed, so as to reclaim and restore offenders: see the 18th chapter of St. Mathew's Gospel—from which it is plain, that it is not the will of our Heavenly Father, that one of his children should fall a prey to the great adversary of souls.—Peter tells us, that our adversary, the devil, goeth about, continually, like a roaring lion, seeking whose soul he may devour. It is certain, that the best christians are liable to be tempted. The Saviour himself was tempted, and showed us how to proceed when tempted; (read the 4th chap. of Mat.) and should we, through weakness, or neglect of duty, be led to violate our holy calling, in committing a trespass against a brother, it becometh us to acknowledge our fault and ask forgiveness. Christ instructs the offender what course to pursue, so as to gain his disobedient brother: Moreover, if thy brother shall commit a trespass against thee, go and tell him his fault between thee and him alone, and if he shall

hear thee, thou hast gained thy brother. Go and tell him his fault between thee and him alone. From this we learn, that it is the duty of the offender, to go and reason the offence with his disobedient brother. It is to be done privately—between thee and him alone. At this place, we cannot be too cautious—and, oh! how often do we err, or neglect our duty, in complying with the above. Instead of proceeding immediately, we permit the offence to take such a deep root in our hearts, and blaze the matter abroad, and that to the great hurt of both parties. We ought, at all times, to possess a great concern for the prosperity of every member—particularly towards those of our brethren who are in danger of going astray.

Now, Feet Washing represents that course which we are to pursue. For instance—You observe, that in order to wash a brother's feet, you must bend or stoop yourself; and, secondly, your brother gives his feet into your hands, and then you can wash them. In like manner, to gain, or have a brother cleansed from his trespasses, we must go in love and with great humility, and apprise our brother of his conduct, expostulating in an humble manner with him, and by so doing, it may be, that your brother will receive the admonition, and give himself into your hands, so that you can wash him from his trespasses, which is accomplished whenever a reconciliation takes place. Whereas, it may be, if you had not humbled yourself—that is, bent or stooped before your brother, he would not have acknowledged his fault—that is, given himself into your hands, (in order to forgiveness,) so that you might forgive—that is, wash him.

Secondly, Feet Washing represents that state of purification through which the believer must pass, so as to be received at the coming of Christ: for then it is, that he (Christ) will send his angels with a

great sounding trumpet, and they (his angels) shall gather his elect together, from the four winds, from one end of heaven to the other. The believer may be said to have entered upon a state of purification at the time of his adoption into the family of God. He is now a branch in Christ, the true vine, and must now be careful and produce such fruit as will terminate in his soul's salvation. John, v chap. He must abide in the truth all the days of his life. Christ hath said, if the truth makes you free, then you shall be free indeed. It is by and through the word and Spirit of God, that we can arrive unto a state of sanctification. John, xv chapter, "Now ye are clean through the word which I have spoken unto you." Chap. xvii, verse 17, "Sanctify them through thy truth : thy word is truth."

Feet Washing must be observed before supper—for every time the believer attends to this institution, he must call to mind, that now, in this present time, he must equip, or qualify himself, having on the wedding garment of righteousness, so that he may be found in a state of readiness at the coming of his heavenly bridegroom, and enter in with him to the marriage.



OF THE HOLY KISS.

IT is the duty of brethren to salute one another with an Holy Kiss. The inspired apostle Paul, in his epistle to the Romans, xvi chap. 16 verse, hath given the law for this practice : "Salute one another with an Holy Kiss"—and in i Cor. xvi chap. 20 verse : "Greet ye one another with an Holy Kiss"—and likewise the apostle Peter hath commanded the observance of the same : ii Pet. v chap. 14 verse,

"Greet ye one another with a kiss of charity." The literal observance of this command, is simply to touch with the lips; and I will venture to say, that we have not, in the Bible or Testament, a plainer command of any thing; than that of the observance of the Holy Kiss. The apostle does not say when or how often we shall salute one another. From this, I take it for granted, that it ought to be frequently observed. Whenever brethren give one another the right hand of fellowship, at times of meeting for divine service, and when a member is received by Baptism into the church—that is, upon his coming up out of the water, those upon the shore or bank of the water, ought to give him the right hand of fellowship, accompanied with the salutation of the Kiss; and especially when we observe Feet Washing, and just before we celebrate the communion, this can be done in an orderly manner, so as to cause no confusion. Whenever a brother has washed and wiped a brother's feet, he ought immediately to give his brother the right hand, accompanied with the salutation of the Kiss; and immediately after the Lord's Supper has been partaken of, and just before the celebration of the Communion, it ought again to be observed—which can be done without causing any interruption. The members being all seated at the table, let the Kiss commence at one end of the table, and so pass along, until every member has been saluted with hand and Kiss. Oh! how solemn and important is the observance of this duty upon such occasions.—The members being invited to call to mind the death and sufferings of their Lord and Master, and not knowing how soon they may be called upon to seal with their blood the testimony of the truth, as it is in Jesus; it therefore becometh the members to bind themselves with hand and Kiss, to be true to one another—not to forsake one another in times of trib-

ulation—but, as John says, to lay down their lives for the brethren.

We are informed by Godfred Arnold, in his Portrait of the First Christians, that they (the first Christians) at their love-feasts, saluted one another twice, with hand and Kiss,—it is highly probable, at the time of Feet Washing, and between the Lord's Supper and the Communion, as we have already observed. The spiritual import of this performance is spiritual affection, and is intended to promote mutual love among the fraternity. It has been supposed to have been used by men and women separately—that is, brethren to salute brethren, and sisters to salute sisters. There can be no impropriety in a brother giving a sister the right hand of fellowship, nor for a sister to give a brother the right hand of fellowship.

THE LORD'S SUPPER.

By the Lord's Supper, we are not to understand the bread and wine. The bread and wine, no where in the Gospel, is called the Lord's Supper: and as this is a point on which the majority of the professors of christianity will differ with me; yea, nearly all of our learned divines, as they are termed, do oppose me in the above assertion—for, as far as I know, they all do term the bread and wine the Lord's Supper; and because they write and speak so, thousands are led to believe that it must be so. And, again, thousands and tens of thousands, no doubt, have never heard any thing to the contrary. I shall, therefore, be as particular as possible, in proving, from the word of God, that the bread and wine are not termed, in the Gospel, the Lord's Supper. The phrase, "the Lord's Supper," is only to be found in one

place in the Gospel, i Cor. ii chap. 20 verse—when ye come together, therefore, into one place, this is not to eat the Lord's Supper ; and because the apostle, in this chapter, speaks of the bread and wine, it is inferred, that he has an allusion to the same—which I shall now endeavor to show to the reverse.

A question presents itself—what, then, are we to understand by the Lord's Supper ? I answer, that meal which the faithful partake of, immediately after Feet Washing, and just before the Communion.—What is it that constitutes that meal ? I answer, that which is calculated to refresh the body. It is a common meal, but it must be observed as the Lord's meal, or Supper ; because it is of his appointment. In the 13th chapter of John, we have an account of Christ eating a meal with his apostles, or, as it is termed, a supper. John calls it a supper—some understand it, of a supper prepared for our Lord and his apostles, a day or two before the passover. It cannot be disputed but that our Lord did celebrate the passover with his apostles ; for in the 26th chapter of Mathew, and in Luke, the 22d chapter, we have an account of Christ eating the passover with his apostles, and it may be, that in as much as Christ partook of a meal at the time that he gave them the institution of Feet Washing and the Communion, that they gathered their authority for eating a meal upon such occasions. Let that be as it may, it is evident that they did eat a supper upon such occasions ; and that the same was termed by the apostle the Lord's Supper. Whereas, if they had had no authority for so doing, the apostles would not have called it the Lord's Supper, but would have given them to understand, that the like ought not to be observed at such times.

I must invite your attention to the 11th chapter of the 1st epistle of Paul to the Corinthians : the 17th

verse reads thus—"Now in this that I declare unto you, I praise you not, in that ye come together, not for the better, but for the worse." In coming together to observe the ordinances of the Lord's House, we ought to be very particular in observing them agreeably to their appointment. A deviation from this rule will subject us to the severest censures, as perverters of the sacred institutions of Jesus Christ; and instead of being benefitted, we shall only injure ourselves: therefore, let us keep the ordinances as they have been delivered unto us. 18th verse: "For first of all, when ye come together in the church, I hear that there be divisions among ye, and I partly believe it." 19th: "For there must be heresies among you, that they which are approved may be made manifest among you." It appears from the above, that the Corinthians were a divided people, separating themselves into little parties, and those schisms were the result of those heresies which had been introduced among them by some of their brethren—designing characters; and God suffered it to be so, that they which were approved might be made manifest. It appears that they were not all corrupted by those heresies which had crept in among them. No, there were some who were for the old order, and would not yield to those erroneous opinions which threatened their downfal. 20th verse: "When ye come together, therefore, unto one place, this is not to eat the Lord's Supper." Paul says, in the 21st verse, "For in eating every one taketh before other his own supper, and one is hungry, and another is drunken." What does Paul mean by these words? Why, he means, that the Corinthians were not united in their love-feasts, or supper, as he calls it—they did not tarry until the proper time; and we may infer from the above, that they had formerly been in the habit of uniting in finding the provision for

the Lord's Supper, and also in partaking of it. But when they gave way to those heresies, they got into a state of disorder, and it was owing to this disorder and abuse of the ordinance, which led the apostle to declare unto them, that they did not eat the Lord's Supper—and proceeds to set aside that disorder which had got among them. 22d verse: "What! have ye not houses to eat and drink in? or despise ye the church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise you not." Now there are some to be found, who undertake to prove from these words, that the apostle plainly gave the Corinthians to understand, that they ought not to eat a supper upon such occasions—which, I believe, was the least of his intention. It was merely that disorder which he wished to have removed from them, and not the disannulling of the Lord's Supper; for, if that had been his intention, he would not have written as he did in the 33d verse: "Wherefore, my brethren, when ye come together to eat, tarry ye one for another,"—that is what he wanted them to do—"and if any man hunger,"—if he be so hungry that he cannot wait until the proper time, he had better stay his appetite at home, than to come together to condemnation—"and the rest will I set in order when I come." There were more things which the apostle had to set in order in the church at Corinth.

I have said that the church at Corinth was not in a state of union. This is evident from the language of the apostle: every one taketh before other his own supper. That is, they eat that provision which they procured for the Lord's Supper: therefore, because they were so selfish and illiberal as not to unite with the church, but to eat their own provision, they did not eat the Lord's Supper, but their own supper—each one being master over his own provision—and

one is hungry and another is drunken—so that those who found nothing, not from the want of a disposition, but from other causes, received nothing, and became hungry; and those who had the control over a certain portion, partook of the same to such an excess, as to become drunken.

Again—I have said, that they did not observe the proper time when the meal was to be partaken of. It may be, that they took it in the day; they must have erred in that place, or it would not have been necessary for the apostle to be so particular in reminding them of the time; 23 verse, “For I have received of the Lord that which I also delivered unto you, that the Lord Jesus, the same night in which he was betrayed, (that is, not in the day time, but in the night,) he took bread,” &c. We have no positive evidence, in the Gospel, that the apostles celebrated this institution in the day time—but to the contrary. We can read plainly, that they did eat and break the bread at night. In the 20th chapter of the Acts of the apostles, we can read of the disciples coming together upon the first day of the week to break bread. The intention of their meeting together at that time was to break bread. It is highly probable that they met together upon other days, as well as the first day of the week, for that purpose. We can read in Acts, ii chap. 46 verse, “And they continuing daily, with one accord, in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart.” Their meeting together upon the first day of the week is no evidence that it is the law of Christ—that upon every first day of the week, and upon no other day, we must meet together for that purpose. Though it reads that they met together upon the first day of the week to break bread, yet it is certain that they did not do it until night: Acts, xx chap. 7 verse,

" Paul preached unto them, ready to depart on the morrow, and there were many lights in the upper chamber, where they were gathered together, and there sat in a window a certain young man, named Eutychus, being fallen into a deep sleep; and as Paul was long preaching, he sunk down with sleep, and fell down from the third loft and was taken up for dead. And Paul went down, and fell upon him, and embracing him, said, trouble not yourselves, for his life is in him. When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed." Now, it is plain, that it was in the night, that the apostle did break and eat the bread with his brethren. Suffice it to say, the above is so plain, that it needs no comment.

Furthermore, we all very well know what is meant by a supper; it is the last meal we partake of in the day, which is commonly done in the evening or at night. Now it may be asked, what is meant or intended by this meal? I answer, I do not believe that this meal was intended only to refresh the body. There is no doubt but that the Saviour had something else in view, in appointing this institution. It is, in the first place, to remind the believer of the marriage supper of the lamb, which the children of God shall celebrate in the evening of this world.— Rev. xix chap. 9 verse: "And he saith unto them, write, blessed are they which are called unto the marriage supper of the lamb—and he saith unto me, these are the true sayings of God." St. Luke, xxii chapter: "And when the hour was come, he sat down and the twelve apostles with him, and he said unto them, I have desired to eat this passover with you, before I suffer; for I say unto you, I will not eat any more thereof until it be fulfilled in the kingdom of God.

Reader, why does the Saviour say this passover? and why did he say that it should not be fulfilled until he would eat thereof in the kingdom of God?— Dear reader, it is plain, that Christ alluded to something more than the Jewish passover; he spoke with reference to that meal, or supper, which the apostle terms the Lord's Supper, and which is an emblem of the heavenly supper. It is certain, that the passover which was enjoined upon the Israelites, was typical of the slaying or crucifixion of Christ; and when Christ, upon the cross, cried out and said, it is finished, then it was, that the Jewish passover received its accomplishment. But Christ speaks of a passover, or supper, which shall not receive its fulfillment until the kingdom of God shall come.— The kingdom of God means that state in which the saints shall be after the second coming of Christ.— Our Saviour also speaks of that state, in the 30th verse of the 22d chapter of Luke; “That ye may eat and drink at my table, in my kingdom, and sit on thrones judging the twelve tribes of Israel”—and in Luke, xii chap. 37 verse: “Blessed are those servants whom the Lord, when he cometh, shall find watching. Verily, I say unto you, that he shall gird himself and make them to sit down to meat, and will come forth and serve them.” xiii chap. 28 verse: “There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets in the kingdom of God, and you yourselves thrust out.” 29th verse: “And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God.”

So that every time the Lord's Supper is partaken of, the believer is reminded of the coming of the bridegroom, and of that heavenly state, in which, if he be faithful, he shall be admitted. Behold, the bride-

groom cometh! go ye forth to meet him ; he will make his appearance in the evening of this world—yea, at midnight. Mat. xxv chap. Therefore, this meal, or supper, is taken at night. O ! how solemn and instructive, to see the children of God seated at one table, united in the bonds of brotherly love, partaking of a repast, which serves to remind them of that blessed time and state, when they, in common with other children of God, shall surround the table of their Lord in the Kingdom of Glory !



OF THE COMMUNION.

By the Communion, we are to understand, the bread and wine set apart as emblematical of the broken body and shed blood of our Lord and Saviour, Jesus Christ. The bread and wine, for the above use and purpose, is no where in the Gospel called the Lord's Supper. It is termed by the apostle Paul, the Communion : i Cor. x chap. 16 verse, "The cup of blessing which we bless, is it not the communion of the blood of Christ ? the bread which we break, is it not the communion of the body of Christ ?" and in the 11th chapter, "For I have received of the Lord that which also I delivered unto you, that the Lord Jesus, the same night in which he was betrayed, took bread, and when he had given thanks, he brake it and said, take, eat, this is my body which is broken for you, this do in remembrance of me. After the same manner, also, he took the cup when he had supped, saying, this cup is the New Testament in my blood, this do ye, as oft as ye drink it, in remembrance of me ; for as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come."

The above quotation from Paul to the Corinthians, concerning the Communion, coincides with what the Evangelists have recorded upon that institution—and for the convenience of the reader, I will insert what Mathew, Mark, and Luke have recorded in their Gospels concerning this matter. Mathew : “ And as they were eating, Jesus took bread and blessed it, and brake it and gave it to the disciples, and said, take, eat, this is my body ; and he took the cup and gave thanks, and gave it to them, saying, drink ye all of it, for this is my blood of the New Testament, which is shed for many for the remission of sins.” Mat. xxvi chap. 26, 27, 28 verses. “ And as they did eat, Jesus took bread, and blessed and brake and gave to them, saying, take, eat, this is my body ; and he took the cup, and when he had given thanks, he gave it to them, and they all drank of it, and he said unto them, this is my blood of the New Testament which is shed for many.” Mark, xiv chap. 22, 23, 24 verses. “ And he took bread, and gave thanks and brake it, and gave unto them, saying, this is my body which is given for you, this do in remembrance of me ; likewise, also, the cup, after supper, saying, this cup is the New Testament in my blood which is shed for many.” Luke, xxii chap. 19, 20 verses. St. John, in his Gospel, omitted the Communion. He wrote after the other Evangelists had finished their Gospels, and principally records what they had omitted. So, by taking the four Evangelists together, in conjunction with what the apostles have written, we have the Gospel in full. It appears very evident, that it was after supper that Christ celebrated the Communion with his disciples, and that there is a difference between the Supper and the Communion. Luke appears to be very explicit upon this point, when he says—“ Likewise, also, the cup, after supper.” Paul refers to the

same, when he says—"After the same manner also he took the cup, when he had supped." i Cor. ii chapter. Luke makes mention twice of Christ presenting the cup or wine to his disciples. The cup spoken of, in the 17th verse, was not the cup of the New Testament, but that cup or wine which was usually drank in celebrating the passover. Doctor Adam Clarke, in commenting upon the same verse, writes thus—"He took the cup. This was not the sacramental cup, for that was taken after supper, (verse 20,) but was the cup which was ordinarily taken before supper."

So, from what I have written, you clearly perceive, that this institution follows the Lord's Supper. What a beautiful order! First, Feet Washing—second, the Lord's Supper—third, the Communion. We cannot be too particular in observing those sacred institutions: therefore, the mode of administering those sacred ordinances ought to be strictly according to their original appointment; for it is certain that we have no right to alter any of the institutions of the house of God; and as it respects the proper administration of the Communion, we can learn from the Gospel, that the great head of the church, our dear Redeemer, in that doleful night in which he was betrayed into the hands of sinners, he took bread—that is, unleavened bread; for it appears reasonable, that it was of that bread which they partook in eating of the passover, without it can be proven that they had two sorts of bread upon the table at that time—for it was the days of unleavened bread—to represent his unleavened body, which was shortly to be broken upon the cross. It is wrong, and quite contrary to the ancient order, to make use of fermented, or leavened bread, in celebrating the Communion. Leavened bread is not a fit emblem of the sacred body of our adorable Redeemer. The

apostle Paul has an allusion to this bread, and the state in which the communicant ought to be, at the time of the Communion : “ Purge out, therefore, the old leaven, that ye may be a new lump, as ye are unleavened ; for even Christ, our passover, is sacrificed for us : therefore, let us keep the feast, not with the old leaven, neither with the leaven of malice or wickedness, but with the unleavened bread of sincerity and truth.” i Cor. v chap. 7, 8 verses.

As Doctor Adam Clarke is very explicit upon this point, I will take the liberty to select a quotation from his Commentary : “ Jesus took bread. Of what kind ? Unleavened bread, certainly ; because there was no other kind to be had in all Judea at this time, for this was the first day of unleavened bread, (verse 17)—that is, the 14th of the month Nisan, when the Jews, according to the command of God (Exod. xii—15, 20, xxiii—15, and xxxiv—25,) were to purge away all leaven from their houses, for he who sacrificed the passover, having leaven in his dwelling, was considered to be such a transgressor of the divine law, as could be no longer tolerated among the people of God ; and, therefore, was to be cut off from the congregation of Israel.” Leo of Modena, who has written a very sensible treatise on the customs of the Jews, observes—“ That so strictly do some of the Jews observe the precept concerning the removal of all leaven from their houses, during the celebration of the paschal solemnity, that they either provide vessels entirely new, for baking, or else have a set for the purpose, which are dedicated solely to the service of the passover, and never brought out on any other occasion. Now, if any respect should be paid to the primitive institution, in the celebration of this divine ordinance, then unleavened, unyeasted bread should be used. In every sign or type, of a thing signifying or pointing out that

which is beyond itself, should either have certain properties, or be accompanied with certain circumstances, as expressive as possible of the thing signified. The use of common bread, in the sacrament of the Lord's Supper, is highly improper. He who can say, this is a matter of no importance, may say, with equal propriety, the bread itself is of no importance; and another may say, the wine is of no importance; and a third may say, that neither the bread nor wine is any thing, but as they lead to spiritual references, and the spiritual references being once understood, the signs are useless. Thus we may, through affected spirituality, refine away the whole ordinance of God, and with the letter and form of religion, abolish religion itself."

And after he had taken bread, Mathew tells us that he blessed it. Mark says, he took bread and blessed; and Luke records, that he took bread and gave thanks. I believe their records amount to one and the same thing, or the terms used in these places have nearly the same signification. Thus we learn, that before he broke the bread, he asked a blessing, or he gave thanks unto God, for the bread he made use of on that occasion; and it becometh us, in like manner, to do the same—that is, let him who intends to administer the institution, offer up a prayer, with thanksgiving, in a few words, and let all the members say amen; and when done, let the bread be broken. The Evangelist tells us, Christ took bread and blessed and brake, and gave unto them. This was done before they arose from supper, being yet seated around the table: therefore, the posture of receiving the Communion is sitting. The bread is to be broken, not cut. The Jews did not bake their bread so high raised as is commonly done among us; for we can read no where in the Scripture of their cutting bread. They made their bread broad and thin, and

being brittle, was easily broken or divided. I say, then, that the unleavened bread which we use in the Communion, ought to be so baked, as to admit of breaking in a proper manner. To be more plain, before the bread is baked, let the dough be made broad and thin, and marked off in pieces of about an inch and a half or two inches broad ; and when baked in that state, it can easily be broken in long pieces. Then let the administrator, being seated at the head of the table, take one of the pieces, turning himself towards the brother on his right, saying, beloved brother, the bread which we break is the communion of the body of Jesus Christ; and while saying these words, let him break the bread, presenting first the smallest piece, which his brother will receive, and lay before him upon the table ; and then give him the other piece, and let him proceed in like manner. And so let the bread pass from one brother to another until all are furnished with a piece of broken bread, every member breaking the bread for his brother to his right. The brother to the left of the administrator will also break the bread for him. The bread being broken, let the administrator arise and address the members in a few words, stating that the bread is now broken, and upon their eating of it, that they should seriously reflect upon this significant ceremony, shadowing forth the bruised and mangled body of their dear Redeemer ; and then let the members take the broken bread and eat it slowly, deeply reflecting upon the cruel death of their great Redeemer. After the bread is eaten, the administrator, or the brother at the head of the table, will proceed to prepare the cups for the Communion —and when a portion of the wine is poured into the cups, he again, with all the members, will rise upon their feet, and he, the administrator, will supplicate a throne of mercy, concluding with thanksgiving

unto the Almighty for his blessings, especially for the cup, or wine, which has been selected for that sacred purpose ; and all the members will unite with him in saying, Amen. And when they have taken their seats again, the administrator will present the cup to his right hand brother, saying, the cup of the New Testament is the communion of the blood of Jesus Christ. The brother will take a sup and then say the same words to the brother on his right. So the cup will pass around, until it will arrive to that brother who is seated next on the left hand of the administrator. He will then give the cup to the administrator, who will also take a sup. Some of the members at the head of the table, during the passing of the cup, in order to prevent confusion, will see that the cups are still furnished with wine. Should a brother or a sister have a suitable verse or two upon their minds, whilst the cup is passing around, they are at liberty to sing the same ; and after the Communion has been celebrated by every member, they will then sing a hymn—for Mathew informs us that after the Saviour had celebrated the Communion, “They sang an hymn, and went out into the Mount of Olives.” Mat. xxvi chap. 30 verse. I do not believe that the bread and wine, in the Communion, undergoes any change, so as to become the real body and blood of our Lord Jesus Christ. It is the same as it was before it was selected for that purpose. Many undertake to prove from what we can read in the 6th chapter of John, 53d, 54th, 55th, and 56th verses, that the bread and wine used in this ordinance, are consecrated into the real body and blood of Christ. For my part, I understand the Saviour, in these verses, in a spiritual, and not in a literal sense : “ Then Jesus said unto them, verily, I say unto you, except ye eat the flesh of the son of man and drink his blood, ye have no life in you : whoso

eateth my flesh and drinketh my blood hath eternal life, and I will raise him up at the last day ; for my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh and drinketh my blood dwelleth in me and I in him.”

When Christ spake these words in the synagogue, many of his disciples became greatly astonished ; they understood him as speaking of his real body and blood. Well might they say, “This is an hard saying—who can hear it?” They were equally as much astonished as Nicodemus was, when Christ declared unto him, that a man must be born again. Nicodemus understood the Saviour as speaking of a natural birth, and said, how can these things be? and when Christ knew in himself that Nicodemus and his disciples murmured at his sayings, he gave them plainly to understand, that his words are to be understood spiritually. (See John, iii—8, vi—63.) It is the Spirit that quickeneth ; the flesh profiteth nothing—“The words that I speak unto you, they are spirit and they are life.” I believe that the bread and wine are not the real, but the representatives of the body and blood of Jesus Christ. The object of this institution is, to set forth the death of our Lord until he shall come : “For as often as ye eat this bread and drink this cup, ye do show forth the Lord’s death till he come.” i Cor. ii chap. 26 verse. The words of the apostle agree with the words of Christ to his disciples : “This do in remembrance of me.” Luke, xxii chap. 19 verse. The apostle Paul in his epistle to the Corinthians, 11th chapter, makes mention of worthy and unworthy communicants : he writes thus—“Wherefore, whosoever shall eat this bread and drink this cup unworthily, shall be guilty of the body and blood of the Lord : but let a man examine himself, and so let him eat of that bread and drink of that cup ; for he that eateth and drink-

eth unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep, for if we would judge ourselves, we should not be judged; but when we are judged, we are chastened of the Lord, that we should not be condemned with the world."

From the above we may infer, that it is possible for members to disqualify themselves for the Communion, and that it is the bounden duty of all members, previous to their going to the Communion, to examine themselves. Upon examining ourselves, there is no doubt that we shall discover flaws in our characters. The very best christians are liable to err. The most humble are apt to discover more imperfections in their life and conduct, than those who entertain a great opinion of themselves. The state of no one is so bad but that it can be remedied. The blood of Jesus Christ is so efficacious, that it can make the foulest clean. In examining ourselves, the further we push our investigations, the greater insight we shall have of our real characters; and to aid my fellow-pilgrim in his investigations, or to be of some service to him in this matter, I would advise him to expostulate or interrogate himself as follows: In what state do I find myself towards the world? Have I done my duty towards my neighbor, towards my family, and towards my brethren in the Lord?—These are important questions, and ought to be answered by the children of God especially when they intend to approach the table of the Lord, and partake of those symbols of his broken body and shed blood, which was broken and shed for the sins of the world. Now, if we find, upon a close examination, that we have done all that laid in our power to be at peace with all mankind, and nothing but sins of weakness appear to be against us—such sins as have been

committed not intentionally, but through the weakness of the flesh, in the times of sore temptations and unwatchfulness. Christ said unto his disciples, the spirit is willing, but the flesh is weak. It is a lamentable fact, that the children of God are not always upon their guard. Oh! what a pity! yet it is their bounden duty, like a faithful sentinel, not knowing when the enemy may make his appearance, to be watching. Christ solemnly charged his disciples to "watch and pray, that ye enter not into temptation," Mat. xxvi chap. 41 verse; and Paul says to the Corinthians, xvi chap. 13 verse, "Watch ye, stand fast in the faith, quit you like men, be strong," and in i Thes. v chap. 6 verse, "Therefore let us not sleep as do others, but let us watch and be sober." And now if we feel sorrowful for the imperfections of our nature, let us draw near unto God with a full assurance of faith. We have a great "High Priest, who was touched with the feeling of our infirmities, and was in all points tempted like as we are, yet without sin." Heb. iv chap. 14 verse. He is our advocate with the Father, as John writes in his 1st epistle, 2d chapter, and 1st verse: "My little children, these things I write unto you, that ye sin not, and if any man sin, we have an advocate with the Father, Jesus Christ, the righteous; and he is the propitiation for our sins, and not for ours only, but also for the sins of the whole world." Therefore it is necessary and indispensable, that, before we attend to those sacred institutions, that the members present themselves before the mercy-seat of heaven, calling upon the name of God, through Jesus Christ, to pardon the imperfections of their past lives, and entreating him to qualify them for the observance of those sacred ordinances which they intend to celebrate, that they may be worthy communicants at his table. Not only the preachers, but any of the brethren

and sisters impressed with a sense of publicly pouring out their hearts before God, have perfect liberty to do so upon such occasions.

And now, if I can, I will point out the state of such as ought not to approach the table of the Lord. They are such as are unwilling to discharge their duty towards the world, or neighbor, or brother or brethren, having malice or wickedness in their hearts, though hidden from the church: yet God knows their hearts. Such, by no means, ought to approach the table of the Lord. They are unworthy, and if they do so, they certainly, as the apostle declares, do eat and drink damnation to themselves, not discerning the body of the Lord. The body of the Lord is holy; the body of Adam, or of sin, is unholy; therefore, it becometh the members to examine themselves and bear in mind, that the body of the Lord is holy. To go to the table of the Lord unexamined, will not do. There is too much danger in that course of procedure. To fall into the judgment of the church is a serious and awful matter.

It sometimes happens with members upon examining themselves upon such occasions, that they are apprised of a brother or sister who is not reconciled to them, and the case has been neglected on their part. In not attending to the matter in time for the Communion, they are now at a loss what to do; they are sorry and feel a willingness to do all that lies in their power to bring about a reconciliation; and it may be, the time is too short; they have not the opportunity, and it is the earnest desire of their souls to be at the Communion. My advice to them would be, to absent themselves, or stay from the table, for Christ says, in Mathew, 5th chap. 23d and 24th verses, "Therefore, if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and

go thy way ; first be reconciled to thy brother, and then come and offer thy gift." It is our duty to bring our gift and offer it too ; but God will not be pleased with our sacrifice, if we know that our brother has something, or a complaint against us, and we have not done our duty in having the case compromised : but we must leave our oblation before the altar, our intention of mind in celebrating the Communion —that is, we are not to imbibe another mind as it respects the Communion ; but go immediately, and do all that lies in our power to have the enmity removed, or the cause adjusted, which a brother may have against us ; and then come and offer our gift—that is, whenever an opportunity presents itself, observe the Communion.

Dear reader, I have given you my views of the sacred ordinances of the House of God, and it is my desire that you would compare the same with the Gospel, and see how they harmonize. If you discover an agreement, then it becometh you to acknowledge and submit unto the truth. I have not written to favor a certain sect or party. God forbid that I should ever garble the truth—that is, to write or preach to please man. I have now, for the space of ten years, been in the habit of observing the institutions as above described, and the more I read and reflect, the more I am confirmed, that the above account is agreeable to the ancient order of observing those institutions.

NOTE—We are very much faulted by some in that we eat a meal before Communion. They tell us that we eat the Jewish Passover. I deny the assertion ; for it is certain, that the meal which we partake of upon such occasions differs widely from the Jewish Passover. It is the least of our intention to eat or celebrate the Jewish Passover. At the time

that Christ eat the Supper with his disciples, he observed unto them, "If ye know these things, happy are ye if ye do them?" I ask the question, what did Christ allude to when he said unto them, if ye know these things? He certainly could not have had only Feet Washing in view, seeing that he saith things. It is highly probable that he spoke with reference, not only to Feet Washing, but also the Supper, &c. Now Feet Washing and the Supper, though observed literally, have nevertheless a spiritual meaning—that is, they are typical of certain things, and of great service to the believer. For instance—Feet Washing represents a cleansing, or washing, from sin:—The Supper is an emblem of the marriage supper of the Lamb. Now let us view the order to be observed in celebrating those institutions.—Feet Washing is observed before Supper, that the believer thereby may be taught to know, that in order that he may be one of that number that shall be admitted to the Supper of the Lamb, he must, in this time, before the period arrives in which the heavenly Supper shall be partaken of, prepare himself by having on the wedding garment of righteousness;—and he has no time to delay in this matter; for he knoweth not the time of the coming of the bridegroom. The Supper follows Feet Washing, because the cleansing and qualification of the guests or virgins must take place or precede the heavenly Supper. Christ compares the same to a natural wedding, as you can read in the 25th chapter of Mathew. You know it is natural for a bride, and also the guests, to prepare themselves before the wedding takes place. It would be out of season, or too late, to do it after the wedding has been celebrated. The Supper, or Lord's Supper, is partaken of at night, to remind the believer that it will be in the evening of this world that our Lord Jesus Christ, the heavenly bridegroom, will make

his appearance, and also celebrate the heavenly Supper with his saints. This meal is called a Supper, because it is an emblem of the last dispensation of light and happiness, and also of rest, which the Lord shall confer upon the children of men—as you know it is natural for men to retire to rest after supper. For example, the Law may be compared to a breakfast, the Gospel to a dinner, and the Millenium to a supper. Yes, we may with the greatest propriety compare those three states to three meals, and the names of those natural meals which we partake of in the course of the day, may also with propriety be given to those spiritual meals which I have applied to the Law, Gospel, and Millenium, or heavenly state.

Dear reader, you must see the great necessity of observing those institutions as they have been appointed—for a deviation from this rule will frustrate the design of what the Saviour had in view in giving those institutions to his church.



OF ANOINTING THE SICK WITH OIL IN THE NAME OF THE LORD.

THIS is a performance which has become almost extinct in this our day ; and, oh ! what a pity ! seeing that it is connected with such great promises. Our beloved brother and apostle, James, hath written thus upon this subject : “ Is any sick among you, let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord ; and the prayer of faith shall save the sick and the Lord shall raise him up, and if he have committed sins, they shall be forgiven him.” Jas. v chap. 14, 15 verses. And when our Lord sent the se- en-

ty disciples, it was a part of their commission to perform this holy work, as we can read in Mark, vi chap. 13 verse: "And they cast out many devils, and annointed with oil many that were sick, and healed them." Now, this is the privilege of the afflicted sons and daughters of men; and if they do not embrace this opportunity, it is their own fault.—Now, all those who desire to have this holy work performed upon them, ought to be perfectly reconciled unto the will of God—in particular as it respects their recovery from a bed of affliction. Yes, they ought to make a complete surrender of themselves into the hands of the Lord; and it is the bounden duty of the children of God to visit the sick and administer to their relief as far as it lieth in their power; and it is the privilege of the sick, as we have already remarked, to call or send for the elders of the church; and if it is their desire to be annointed with oil, let two of the elders, in the fear of Almighty God, perform this holy work, by applying oil (sweet oil is generally used) to the head of the sick, in the name of the Lord; after which, the elders will lay their hands upon top of one another on the head of the sick, and will then supplicate a throne of mercy, calling upon the name of God, through Jesus Christ, to forgive and pardon the sins of the sick, &c.; and there is no doubt but that the prayer of faith shall be heard.



HOSPITALITY AND ALMS-GIVING.

THAT it is the bounden duty of the church to provide for her poor members, is a truth plainly revealed in the word of God. Christ said unto his disciples, "For ye have the poor always with you, but me ye have not always." Mat. xxvi chap. 11 verse.

By reading the preceding verses, the reader can know what gave rise to the above verse. A certain woman, out of great regard and affection for Christ, poured an alabaster box of very precious ointment upon his head, whilst he sat at meat. The disciples viewed this conduct of her's with indignation ; they considered it an expense to no purpose. They said that the ointment might have been sold for much and given to the poor ; but Christ very much approved of the woman's conduct, and told his disciples that they always have the poor with them, but that they had not always him : from which they could infer, that it was their privilege—yea, bounden duty, to embrace every opportunity to administer unto the necessities of the poor ; and that they should do it cheerfully, and not depend upon others to do it for them. The apostle Paul, in his first letter to the Corinthians, xvi chap. 1, 3 verses, directs the churches how to proceed in this very important business : “ Now, concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye : upon the first day of the week, let every one of you lay by him in store, as God hath prospered him that there be no gatherings when I come. And when I come, whomsoever ye shall approve by your letters, them will I send to bring your liberality unto Jerusalem.”

Now, from the above it is plain, that there ought to be a treasury in every church, and this charge, I do believe, devolves upon the deacons of the church—for it is a part of their office to see that the poor members are provided for—which appears very clear to me from what we can read in the acts of the apostles, vi chap. 1, 2, 3, 4 verses : “ And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in

the daily ministration. Then the twelve called the multitude of the disciples unto them, and said, it is not reason that we should leave the word of God and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost, and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the word." Some churches have more poor members than other churches ; those churches, therefore, which have no poor members, or but a few, ought, nevertheless, to observe the above rule, laid down by the apostle for certain reasons. If we have no poor members among us now, we do not know how soon we may have them ; and furthermore, it is our duty, where it is necessary, to aid other churches in the support of their poor members ; for we have examples enough of this kind in the New Testament. For instance : Acts, xi chap. 27, 30 verses, "And in those days came prophets from Jerusalem and Antioch. And there stood up one of them, named Agabus, and signified by the Spirit, that there should be great dearth throughout all the world—which came to pass in the days of Claudius Cæsar—when the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judea ; which also they did, and sent it to the elders by the hands of Barnabas and Saul :" and in Romans, xv chap. 26 verse : "For it hath pleased them of Macedonia and Achaia to make certain contributions for the poor saints, which are at Jerusalem."

The children of God ought to consider themselves as belonging to one family, and ought to know and feel, that it is their duty to see to the temporal as well as spiritual prosperity of the whole fraternity of Jesus Christ. Yes, such a concern and affection we ought to have towards one another, as to rejoice with those

that do rejoice, and weep with those that weep ; or as the great apostle of the Gentiles hath written, Romans, xii chap. 10, 16 verses : “ Be kindly affectionate, one to another, with brotherly love ; in honor preferring one another : not slothful in business ; fervent in spirit ; serving the Lord ; rejoicing in hope ; patient in tribulation ; continuing instant in prayer ; distributing to the necessity of saints ; given to hospitality. Bless them which persecute you ; bless, and curse not ; rejoice with them that do rejoice, and weep with them that weep ; be of the same mind one toward another ; mind not high things, but condescend to men of low estate ; be not wise in your own conceits.” We read in the acts of the apostles, iv chap. 32 verse, that so great was the love which prevailed in the hearts of many of the believers towards one another, that a multitude of them had all things common ; that is, they made one common stock out of their several estates : “ And the multitude of them that believed were of one heart and of one soul —neither said any of them that aught of the things which he possessed was his own ; but they had all things common : ” and in the 34th and 35th verses : “ Neither was there any among them that lacked ; for as many as were possessors of lands or houses, sold them, and brought the prices of the things that were sold, and laid them at the apostles’ feet ; and distribution was made unto every man according as he had need.”

Thus it is very evident, that if the members of the church are in love and fellowship towards one another, they will not suffer their poor brethren and sisters, if it lay in their power, to want for any of the necessaries of life : yes, if they are in love, one with another, that affection will serve as a powerful stimulus to induce them to be kind and tender hearted towards their poor members, and also administer to

their necessities ; for it is certain, that if they do not produce this kind of fruit towards one another, as their several situations may require, that they are destitute of that love and affection, which is the result of a living faith in Jesus Christ and the word of God—as the apostle James declares : “ What doth it profit, my brethren, though a man say he hath faith, and have not works ? can faith save him ? If a brother or sister be naked and destitute of daily food, and one of you say unto them, depart in peace, be ye warmed and be ye filled, notwithstanding ye give them not those things which are needful to the body ; what doth it profit ? Even so faith, if it hath not works, is dead, being alone.” Jas. ii chap. 14, 17 verses. And the apostle John writes thus upon this subject —“ Hereby perceive we the love of God, because he laid down his life for us ; and we ought to lay down our lives for the brethren. But whoso hath this world’s goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him ? My little children, let us not love in word, neither in tongue—but in deed and in truth.” i John, iii chap. 16, 18 verses. The apostle Paul, in his 2d letter to the Corinthians, 9th chapter, writes very feelingly upon this subject, and gives the children of God great encouragement to be liberal in their distributions : “ He which soweth sparingly, shall reap also sparingly ; and he which soweth bountifully, shall reap also bountifully.” From this we may infer, that Alms-giving will be rewarded—that is, those who are liberal in administering unto the necessities of the destitute, shall also receive a liberal reward : but mind it must be done cheerfully, and not grudgingly, as the apostle saith : “ Every man according as he purposed in his heart, so let him give—not grudgingly, or of necessity ; for God loveth a cheerful giver.”

It will not do for a brother or a sister to say, that they love God, and at the same time have no bowels of compassion for their poor brethren and sisters.—The apostle John gives us plainly to understand, that love towards the whole fraternity of Jesus Christ, is a certain evidence of our being the children of God; and if we do not manifest this affection towards one another, that it is also a certain evidence that we do not love God, that we are not his children. i John, iv chap. 20, 21 verses: “If a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, that he who loveth God, love his brother also,”—and v chap. 1 verse; “Whosoever believeth that Jesus is the Christ, is born of God; and every one that loveth him that begat, loveth him also that is begotten of him,”—and our dear Redeemer hath said, “By this shall all men know that ye are my disciples, if ye have love one to another,” John, xiii chap. 35 verse—and Peter says, “Love the brotherhood,” ii chap. 17 verse—and the apostle Paul tells us, that charity is the bond of perfectness: “And above all things put on charity, which is the bond of perfectness.” Col. iii, 14 v.

The children of God will not only be kind and charitable to their brethren in the Lord, but also to the children of men in general. They will, at all times, as far as it lieth in their power, alleviate the wants and distresses of their fellow mortals; for so the apostle intimates in his 2d letter to the Corinthians, ix chap. 12 verse: “While by the experiment of this ministration, they glorify God for your profess-ed subjection unto the Gospel of Christ, and for your liberal distribution unto them, and unto all men.” In the 16th chapter of Luke, the Saviour spake a parable: it reads thus—“And he said unto his dis-

giples, there was a certain rich man which had a steward; and the same was accused unto him that he had wasted his goods. And he called him, and said unto him, how is it that I hear this of thee? give an account of thy stewardship; for thou mayst be no longer steward. Then the steward said within himself, what shall I do? for my lord taketh away from me the stewardship. I cannot dig—to beg I am ashamed. I am resolved what to do—that when I am put out of the stewardship, they may receive me into their houses. So he called every one of his lord's debtors unto him, and said unto the first, how much owest thou unto my lord? And he said, an hundred measures of oil. And he said unto him, take thy bill, and sit down quickly, and write fifty. Then said he to another, and how much owest thou? And he said, an hundred measures of wheat. And he said, take thy bill and write fourscore. And the lord commended the unjust steward, because he had done wisely; for the children of this world are, in their generation, wiser than the children of light.—And I say unto you, make to yourselves friends of the mammon of unrighteousness, that, when ye fail, they may receive you into everlasting habitations," &c. The rich man spoken of in this parable, represents our Heavenly Father. The heavens and the earth belonging unto the Lord, the steward may represent every man who is entrusted with a portion of the good things of this life. The lord's debtors may represent the poor and needy. By the steward's lessening their bills, we are to understand, that the rich alleviate the wants of the poor; and it is in this light that we are to view the commendation which the Lord passed upon the unjust steward;—after which, the Saviour declared, that we should make to ourselves friends of the mammon of unrighteousness, that, when we fail, they may receive us into

everlasting habitations. O ! what encouragement to cast our bread upon the waters—for we shall find it again after many days ! Ecl. xi chap. 1 verse.—By the mainmon of unrighteousness, we are to understand earthly riches. They are called unrighteous on account of the curse which came upon the earth through man's disobedience. "Therefore, the heavens and the earth shall have to pass away, because they are not clean in the Lord's sight. (See Gen. iii—17, 18, ii Pet. iii—10.) But from the above we learn, that with these earthly riches we can make to ourselves friends, (by administering to the poor those things which they need,) that, when we fail, or be separated from this world, that we may be received into a habitation of rest. Yes—for at the final day of reckoning, every good deed shall receive an ample compensation; for in that great day, when our Lord Jesus Christ shall occupy the great white throne, and the separation is made between the righteous and unrighteous, he will say unto those upon his right hand, "Come ye, blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. For I was an hungered, and ye gave me meat ; I was thirsty, and ye gave me drink ; I was a stranger, and ye took me in ; naked, and ye clothed me ; I was sick, and ye visited me ; I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed thee ? or thirsty, and gave thee drink ?—when saw we thee a stranger, and took thee in ? or naked, and clothed thee ?—or when saw we thee sick, or in prison, and came unto thee ? And the king shall answer, and say unto them, verily, I say unto you, in as much as you have done it unto one of the least of these, my brethren, ye have done it unto me." Mat. xxv chap. 31, 40 verses.

It appears from the above, that the righteous could not see wherein they conferred such favors upon their Judge; and we may conclude, that the righteous who, in this life, performed charitable deeds towards the children of God, have done them out of love to them, and because they were the Lord's disciples; and that they did not perform those good acts with an expectation of meriting or purchasing the kingdom of heaven; but from motives of love towards them because they were Christ's disciples. Christ will say unto them, in as much as ye have done it unto one of the least of these, my brethren, ye have done it unto me. The question may be asked, who are Christ's brethren? In answer to this, I would say, they are those that do the will of God, as Christ himself declared, Mark, iii chap. 35 verse: "For whosoever shall do the will of God, the same is my brother, and my sister, and mother." Now the brethren of Jesus will have a part in the first resurrection, which shall take place one thousand years before the General Resurrection and Day of Judgment, (see Rev. 20,) and shall be present with Christ at the day of Judgment. The reader will find this subject treated upon, in this work, under the head of the Second Advent of Jesus Christ.

I have stated that every good deed shall be rewarded—especially those charitable acts which the children of men may do unto the disciples of the Lord Jesus Christ. Yes, as low down as a cup of cold water shall not escape the notice of the Judge—as Christ has declared: "He that receiveth you, receiveth me; and he that receiveth me, receiveth him that sent me. He that receiveth a prophet in the name of a prophet, shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man, shall receive a righteous man's reward. And whosoever shall give to drink unto

one of these little ones, a cup of cold water only, in the name of a disciple, verily, I say unto you, he shall in no wise lose his reward." Mat. x chap. 40 42 verses.

That our Alms-giving may meet the approbation of our Heavenly Father, we must be careful and not let our left hand know what our right hand doeth. No, we are not to bestow our Alms in order to attract the notice or gain the praise of men. If so, we shall receive no reward in the final day of retribution; but that praise or glory which we receive of men shall be our reward. "Take heed," saith the Saviour, "that ye do not your Alms before men, to be seen of them; otherwise, ye have no reward of your Father which is in heaven. Therefore, when thou doest thine Alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues, and in the streets, that they may have glory of men. Verily, I say unto you, they have their reward. But when thou doest Alms, let not thy left hand know what thy right hand doeth, that thine Alms may be in secret; and thy Father which seeth in secret, himself shall reward thee openly." Mat. i chap. 4 verse.

Dear reader, it is to be feared, that there is too much hypocrisy manifested in this our day in the distribution of Alms. I have not only an allusion to the giving, but to the receiving of those Alms. Is it not a stubborn fact, that the most of the collections which are made in this our day, in the different denominations professing christianity, are made in behalf of the preachers. Yes, the preachers receive most all the collections—whereas, the poor saints, or members of the church, are overlooked. It is painful to expose to public view, the deceptions which are carried on under the name of christianity in this our day. Yet we ought to do so, though it might cost us the frowns of every merchant in Bab-

ylon. If my memory serves me right, we can read no where in the Gospel of collections just being made for the preachers. No, the first preachers of the Gospel were more concerned for the prosperity of the poor members of the church, than they were for themselves. It was not money, or a good living, that stimulated old Paul, or the first preachers, to go forth in discharge of their holy calling. I am convinced, that Paul and the first preachers felt such an interest in the great work of salvation, that it never entered their minds to make money, or receive pay from man for their services. They did not look for their reward in this life. No, we do not read in the Gospel that they ever caused a collection to be made in their behalf, or that they ever asked one cent from the church for their services.

Now, I do not wish the reader to infer from the above, that it would be wrong for preachers, at certain times, to be supported by the church. No—for the apostles, in their letters, and even Christ himself, do intimate that they who preach the Gospel may live of the Gospel; and that the laborer is worthy of his meat—that is, brethren or preachers, who are sent by the church to travel and preach the word, and visit other churches, the churches ought to aid them, so that they might be enabled to defray the necessary expenses of their mission. But I contend that preachers have no right to make a charge for their services, or to demand one cent from the churches for their labors in the ministry; for we have no precept or example in the Gospel to warrant such a course of procedure. It is certain, that every true preacher of the Gospel will labor and do all the good he can in the ministry, without demanding one cent for his services: for it is the love of Christ that constraineth them to go forth and publish the gladsome sound of the Gospel. ii Cor. v chap. 14 verse.—

Some people tell us, that the preachers have been at considerable expense, and do devote a great deal of time to acquiring a qualification for the ministry, and that they ought to receive a handsome compensation for their labors—that is, they mean, for their eloquence. In answer to this, I would say, that Jesus Christ is able to qualify men for the ministry without going to so much expense as is hinted in the above. Yes, I do believe that hundreds and thousands of dollars are spent, as it is said, to qualify men for the ministry, which might have been applied to a much better purpose. Yes, I do believe that all that money which is collected for the purpose, as it is said, of qualifying men for the ministry, is lost—lost. It is spent to no good purpose.

O, reader! bear with me—do not take any offence at my plain remarks. God knoweth that I believe what I write. Do you not believe, that if the money which is spent as above stated, was given to the poor sons and daughters of affliction, it would be more acceptable in the sight of heaven? O, yes! yes!—it cannot be otherwise. O, ye charitable sons and daughters of men! I charge you to be careful and not make a misapplication of your Alms. Therefore, all ye who have Alms to bestow, I solemnly charge you to make enquiry for the destitute sons and daughters of men. Go to the poor man's house, and take a view of his poor family. See his poor wife and children—O, they need your assistance! Give them something—God will bless you for so doing. Go to the houses of the fatherless and widows—see the poor widow struggling and toiling hard to maintain her family!—throw in your mite, and thus it is, in this way, that your alms will be well applied.

Some professors of religion only appear to have a feeling for their ministers, and think that they are

performing a great deed of charity, in that they contribute so much to their support—when it may be, that their preachers are better off in the world than they themselves are. Now, for my part, I do believe, that if there be a poor brother or sister in the church, we had better bestow our Alms upon them, than upon a rich preacher. It is not wrong for preachers to receive the Alms of the church when they are needy; but when they can do very well without the assistance of the church, they ought not to impose themselves upon the liberality of the church. Christ said to the first preachers of the Gospel, “Freely ye have received, freely give.” Mat. x chap. 8 verse. Again, the apostle tells us, “not to be forgetful to entertain strangers; for thereby some have entertained angels unawares.” Heb. xiii chap. 2 verse.

To conclude, let us be kind and affectionate to all men, and not turn strangers away, and refuse to give them entertainment when it is in our power to do so. If we do so, they will think hard of us, and will doubt our sincerity, as it respects our profession of christianity; and well may they do so—for no one can be a follower of Jesus Christ, and at the same time have no bowels of compassion towards his fellow mortals.

I suppose it will not be considered amiss for me, in this place, to remind the reader of what the apostle hath said concerning the indolent—such as have their health and the use of their limbs, and do not exert themselves, but depend upon others for their support: i Thes. iv chap. 11 verse, “And that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you; that ye may walk honestly towards them that are without, and that ye may have lack of nothing,” —and in ii Thes. iii chap. 10 verse: “For even

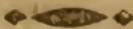
when we were with you, this we commanded you, that if any would not work, neither should he eat,"—i Tim. v chap. 8 verse : " But if any provide not for his own—especially not for those of his own house—he hath denied the faith, and is worse than an infidel." These are weighty words, and ought to be observed by all. Persons who have their health and the use of their limbs, ought to use industry, and endeavor to support themselves, and also aid such as are poor and helpless ; and by so doing, they shall be blessed, as the wise man declares—Prov. xxii chap. 9 verse : " He that hath a bountiful eye shall be blessed ; for he giveth of his bread to the poor,"—and in Isa. lviii chap. 7 verse : " Is it not to deal thy bread to the hungry ? and that thou bring the poor that are cast out to thy house; when thou seest the naked, that thou cover him ; and that thou hide not thyself from thine own flesh." The rich are apt to forget the poor. Men of great wealth are in great danger of being lost.—Having every thing, in a manner, as they desire, they are apt to contemn and despise the poor. But the time will soon arrive, when death shall separate them from their riches, and they shall have to render an account of their stewardship : for, in that great day of reckoning, it will be said unto those upon the left hand of the Judge, " Depart from me, ye cursed, into everlasting fire prepared for the devil and his angels ; for I was an hungered, and ye gave me no meat ; I was thirsty, and ye gave me no drink ; I was a stranger, and ye took me not in ; naked, and ye clothed me not ; sick, and in prison, and ye visited me not." Mat. xxv chap. 41, 43 verses.

In the 16th chapter of Luke, we have an account of a very rich and also of a very poor man. It reads that the rich man was clothed in purple and fine linen, and fared sumptuously every day. Thus he was

in pomp and splendor, having every thing plenty.—But poor Lazarus was full of sores, and had nothing but what the people gave him ; and when he was laid at the rich man's gate, one might have supposed that the sight of such an afflicted man would have wrought so powerfully upon the heart of this rich man, as to cause him to administer all that relief which his pitiful case demanded. But not so ; the rich man took no compassion upon him. Poor Lazarus would have been satisfied with the crumbs which fell from the rich man's table. Moreover, the dogs came and licked his sores. The dogs, it appears, had more compassion than the rich man had. Poor Lazarus is visited by the kind angel of death. I say kind, because I do believe that Lazarus viewed death as such. But now see the change ; Lazarus is at once relieved from all his afflictions, and conducted by shining angels into the bosom or company of Abraham. Death also pays the rich man a visit ; but is not received or viewed by him as a friend, but as a great enemy—as one who separates him from all his enjoyments. O, how unwilling to yield to the stroke ! Must I leave all my glory behind ? my great possessions and noble standing ? and this delicate body of mine become food for worms in the silent grave ? I cannot bear the thought. However willing or unwilling, the rich man departs this transitory life. His body is conducted to and finally deposited in the land of silence, with all that parade and pomp which is generally observed in burying the great ones of the earth. But, O, how different is his state from what it was when in this life ! In hell, he lifts up his eyes, being in torment, and seeth Abraham afar off, and Lazarus in his bosom. He requests Abraham to send Lazarus, that he might dip the tip of his finger in water, and cool his tongue, in that he was tormented in the flames of hell. But the rich man's

request was not granted, in that he justly deserved or merited that punishment which he suffered. Abraham said unto him, son, remember that thou, in thy life time, receivedst thy good things, and likewise Lazarus evil things ; but now he is comforted, and thou art tormented.

Dear reader, let us take warning, and have compassion on the sons and daughters of affliction ; for our works, good or bad, shall follow us into eternity, and be rewarded accordingly. “ And I heard a voice from heaven, saying unto me, write, blessed are the dead which die in the Lord from henceforth : yea, saith the Spirit, that they may rest from their labors —and their works do follow them.” Rev. xiv chap. 13 verse.



ON SINGING, PRAYING, AND FASTING.

SINGING, if performed agreeably to the Word and Spirit of God, is a part of that holy devotion, in worshipping the true and living God. We read in Mathew, 26th chapter, 30th verse, and in Mark, 14th chapter, 26th verse, that after the Saviour had celebrated certain institutions with his disciples, that they sang an hymn. Thus it appears that the Saviour approved of Singing. And Paul and Silas, when in prison, “ Prayed and sang praises unto God.” Acts, xvi chap. 25 verse. The apostle Paul, in his epistle to the Ephesians, v chap. 19 verse, hath written—“ Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord,”—and the apostle James, in his epistle, v chap. 13 verse, writes—“ Is any among you afflicted? let him pray ; is any

merry? let him sing psalms." Now, this is evidence enough to convince the enquirer after the true and acceptable will of God, that Singing is a part of divine worship. But this holy exercise can be abused or perverted, like every other means of grace. There is a great deal of Singing done in this our day, which I do believe is an abomination unto God. I have not only an allusion to the singing of irreligious songs, but to the manner or spirit in which religious songs, hymns, and psalms are sung by many in private and in public. It is very common for young people, when assembled together at wakes, and upon other occasions, to sing hymns for diversion, or merely to pass away the time, or to have it said that they are great singers. O, what profanity! what using of the name of God in vain!—what foolish talk is manifested during the hours of singing those sacred verses which were framed alone for the worship of God! Depend upon it that God is not pleased with such performances: therefore, I would advise young people and others, when they meet together at such times, and feel like singing, to try and have their minds composed, and let no levity or foolish talk disgrace those sacred hours, while singing those sacred verses in which the name of God is mentioned. Yes, I would advise young and old, at all times, and upon all occasions, to guard against levity and idle talk. Hear what the Lord hath said, and let us endeavor to be obedient: "But I say unto you, that every idle word that men shall speak, they shall give an account thereof in the Day of Judgment; for by thy words thou shalt be justified, and by thy words thou shalt be condemned." Mat. xii chap. 36, 37 verses.

I have said that Singing is a part of divine worship. Yes, the children of God may sing in the congregation, in their families, and at other times,

to divine acceptance, provided it be performed agreeably to the words of the apostle Paul: "I will sing with the spirit, and I will sing with the understanding also." i Cor. xiv chap. 15 verse.

Dear reader, I have stated my views, in few words, in relation to this noble part of divine worship.—The next thing to be considered is Prayer. Prayer is a privilege which our Heavenly Father, through Jesus Christ, has granted unto the children of men. O, how thankful we ought to be, in that God will be heard by such creatures as we are! By Prayer, we are to understand those petitions or requests which are made or presented unto God, by those who feel and are sensible that they need the favors which they petition for; and for our encouragement in this important undertaking, the Saviour hath said, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened to you. For every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened." Mat. vii chap. 8, 9 verses. And again, the Saviour gives us plainly to understand, that all men have a right to pray for what they need, and ought to pray: Luke, xviii chap. 1 verse, "And he spake a parable unto them to this end, that men ought always to pray, and not to faint." The apostle Paul, in his 1st letter to Timothy, ii chap. 8 verse, hath written—"I will, therefore, that men pray every where, lifting up holy hands, without wrath and doubting."

Prayer is to be observed both in public and in private. As it respects public Prayer, heads of families ought to observe this with their families, mornings and evenings. This is generally termed Family Worship. Yes, it is the bounden duty of the heads of families, or parents, in particular, that they should endeavor to assemble their children and others, who

may eat with them at their table and sleep under their roof, together, mornings and evenings, for the purpose of holding Family Worship. O, parents! we cannot be too particular in the observance of this important matter. How necessary that we should bow ourselves with our children and others, in the morning, before God, and thank him for the blessings of the night, and also entreat the Lord, in the name of Jesus, to pardon whatever he may discover amiss in us—that he would provide for us as we may need, and finally fit and prepare us for every event of his will! And when we sit down at our daily meals, let us not forget or neglect to acknowledge the hand which doth so liberally provide for us; and when the evening shades draw near, let us again with our families draw nigh unto God, and thank him for his fatherly care and protection which has been over us during the day, and pardon wherein we have done amiss in thought, word, or deed—and that he would be with us during the silent watches of the night, &c. Yes, parents, we ought to shoulder the cross, and exhort our families, tell our children of the goodness of the Lord, and teach them of his ways, and show them the vanities of this world, and let us be careful and give them no encouragement to be proud or to be exalted in their minds, by enabling them to conform to the proud fashions of the world. No, let their clothing be plain and decent, and mark well the company they keep—and finally, not to teach them only by words, but also by example.

That it is our duty to instruct our children in the ways of the Lord, hear the words which Moses delivered unto the Israelites: “And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up,” Deut. vi chap. 7 verse—and

also what the apostle Paul hath said : “ And ye fathers, provoke not your children to wrath ; but bring them up in the nurture and admonition of the Lord.” Eph. vi chap. 4 verse.

Public Prayer ought to be observed in the church—that is, when the brethren and others do meet together for public teaching. Then it is, as the apostle gave orders to Timothy, that in the first place, “ Supplications, prayers, intercessions, and giving of thanks, be made for all men ; for kings, and for all that are in authority—that we may lead a quiet and peaceable life, in all godliness and honesty.” i Tim. ii chap. 1, 2 verses. And it is necessary, as was observed by Paul, to exhort, or deliver a short exhortation on Prayer, before we engage in that work, stating to the congregation, in few words, the great necessity of supplicating a throne of mercy, and how sincere we ought to be in our approaches to God—after which, the whole congregation bow themselves (if convenient) upon their knees, and then let prayers, and supplications, &c. be made as has been directed by the apostle ; and before rising, two or three brethren may pray (but in order) so as to be heard, if possible, by the whole congregation, that when each prayer is concluded, the congregation can say Amen, to what has been offered up.

Again, our Prayers ought always to be summed up, or concluded, by saying the Lord’s Prayer ; for so Jesus commanded his disciples to do : Luke, xii chap. 2 verse, “ And he said unto them, when ye pray, say, Our Father which art in heaven, &c. Secret Prayer must also be observed. Our dear Redeemer hath said—“ But thou, when thou prayest, enter into thy closet ; and when thou hast shut thy door, pray to thy Father, which is in secret, and thy Father which seeth in secret, shall reward thee openly.” Mat. vi chap. 6 verse. Secret or private Pray-

er ought to be attended to in a proper manner—that is, we must be careful that no one seeth or has a knowledge of our so doing. Yes, if this duty be correctly observed, no one but God and ourselves will know any thing about it, though it should be developed unexpectedly on our part—that is, we may sometimes conclude that we are in secret—that no human being beholds us, or has any knowledge of what we are doing;—but should we be deceived on this head, it will not hinder the acceptance of our secret devotions, in as much as we are innocent, and that it was our full intention to pray to God in secret.

The benefits resulting from Private Prayer are great. Yes, Christ has declared, that those who pray in secret, shall be rewarded openly. My dear brethren in the Lord, let us not neglect this important duty; but when convenient, retire or repair to some solitary place, where no eye seeth but the eye of God, and there pour out our hearts in prayer to God our Heavenly Father. O, how sweet and comfortable is that communion and fellowship which the believer enjoys with his God in secret! Our dear Redeemer himself observed Secret Prayer, as we can read in Matthew, xiv chap. 23 verse: “And when he had sent the multitude away, he went up in a mountain apart to pray; and when the evening was come, he was there alone.” Thus the Saviour has given us both precept and example for the observance of Private Prayer.

Again—We ought, at all times, to have a praying mind to God; and then it is, that we shall “Pray without ceasing.” i Thes. v chap. 17 verse. Dear reader, Prayer, as well as Singing, and every other means of grace, can be perverted. The Scribes and Pharisees, as we can read in the Gospel, made great pretensions, and manifested a great deal of zeal in the observance of Prayer. They generally selected

the most public places for Prayer. Their object was the notice and praise of men ; and there is no doubt but that they deceived many, especially the ignorant. They were considered by them the favorites of heaven. But our Saviour exposed their hypocritical mockery : “ And when thou prayest, thou shalt not be as the hypocrites are ; for they love to pray standing in the synagogues, and in the corners of the streets, that they may be seen of men. Verily, I say unto you, they have their reward.” Mat. vi chap. 5 verse. “ Woe unto you, Scribes and Pharisees, hypocrites, for ye devour widows’ houses, and for pretence make long prayers ; therefore, ye shall receive the greater damnation.” Mat. xxiii chap. 14 verse. It is to be feared, that there is too much of this Pharisaical spirit in our times ; for there is so much public praying, accompanied or connected with so much pride, that it cannot be otherwise. We frequently hear it said, that such and such a one made a great prayer, and how well such and such pray, &c. Now, such talk is not agreeable to the sincere, and no doubt an abomination unto God.

And again—It has become quite fashionable for praying characters to offer their services to pray for sinners. Yes, they will insist upon people coming forward to let them pray for them. This is going a little farther than the Scribes and Pharisees. They would have us to believe that they are such holy characters, that their prayers would avail much before God. Now, every man who has a knowledge of the New Testament, must know, that such proceedings are quite contrary to the order to be observed, as revealed in that blessed book. Where do we read in the Gospel, that Jesus Christ or the apostles told the people to come and let them pray for them ? Dear reader, if my memory serves me right, we can read nothing of the kind in the Gospel. Well, then, if

Jesus Christ and the apostles did not proceed in that way, what are we to think of modern christianity, or that spirit which operates so mightily on many professors of religion, as to cause them to proceed as above stated? I answer, that it appears very clear to me, that it is a spirit of delusion; a very dangerous spirit indeed, and ought to be resisted by every person. Take it for granted, reader, that a meek spirit will never prompt a person to stand up and tell the people to come before them and be prayed for. This is assuming too much authority, and is indicative of a self-righteous spirit.

To pray for ourselves and others is right—but I contend that it is wrong, and quite contrary to the spirit of Christ, to tell sinners to come and let us pray for them. Again, we hear of a great many prayer-meetings—meetings appointed for prayers to be made by professors—and how are those meetings managed! Why, there is generally a leader, and he calls upon one disciple after another to go to prayer. Now, it may be, that is not the spirit of Christ, or a feeling sense of the necessity of Prayer, that stimulates them to pray; for if they were not called upon by their leaders, it may be that they would not pray at that time.

Reader, I wonder if there are not a great many prayers made at such meetings merely to be heard by men? I will not judge—God knoweth. If we are not careful, we are sure to use vain repetitions—that is, utter a long string of words, and at the same time be praying to man instead of God. Therefore, we ought to be careful, and petition for nothing but what we believe would be agreeable to the will of God, and that we would be willing to receive.

Women, as well as men, have a right to pray to God. But women must not pray to God having their heads uncovered, nor men pray to God having

their heads covered. Paul, in his 1st letter to the Corinthians, 11th chapter, writes—" Every man praying or prophesying, having his head covered, dishonoreth his head; but every woman that prayeth or prophesieth with her head uncovered, dishonoreth her head; for that is even all one as if she were shaven. For if the woman be not covered, let her also be shorn; but if it be a shame for a woman to be shorn or shaven, let her be covered." Now, it is plain from the above, that women in divine service, and especially when engaged in praying or prophesying, should have their heads covered. Paul, in the 15th verse declares—" But if a woman have long hair, it is a glory to her; for her hair is given her for a covering." There are some who contend from this verse, that the long hair is all that we are to understand by the covering which the apostle speaks of as becoming the woman when she would pray or prophesy. But if such persons would examine closely into what the apostle hath written in the 5th and 6th verses, as above quoted, they would see that the apostle alludes to another kind of covering than that of the hair, seeing that he saith, " For if the woman be not covered, let her also be shorn; but if it be a shame to a woman to be shorn or shaven, let her be covered." Now, if the hair is the covering which women should observe in praying or prophesying, then there would be no sense in the words of the apostle, where he says, "but if it be a shame to a woman to be shorn or shaven, then let her be covered."

Reader, in ancient times, it was considered a great scandal or shame for women to be shorn or shaven. Yes, it was a disgraceful punishment sometimes inflicted on women of bad character. The hair is given to the woman for a natural covering; they therefore ought to wear it long—for it is an honor to them:

but to wear it short, as is customary among men, would be dishonorable to them. According to ancient custom, a cover on the head was a sign of subjection and respect to superiors ; and it was owing to the woman being under subjection to the man, according to the word of the Lord, (see Gen. iii chap. 16 verse,) that she should, in divine service, especially when praying or prophesying, have a cover on her head. The apostle, in the 3d verse of the 11th chapter of the 1st Corinthians, fully explains the cause : it reads thus—“ But I would have you to know, that the head of every man is Christ ; and the head of the woman is the man ; and the head of Christ is God.” Thus, it is plainly revealed why the woman should cover her head in divine service ; and I do believe that it ought to be a plain cover. The manner in which some women veil their faces and cover their heads is an abomination unto God. Yes, it is an abomination unto God, and disagreeable to a meek and lowly mind, to see women or men having so much of the fruits of a proud heart about their bodies, and especially when engaged in performing divine service or holy calling. It would be well for them to bear in mind, that Jesus Christ, our adorable Redeemer, wore a crown of thorns.

That women should adorn themselves in plain apparel, is very evident from the words of the apostle : i Tim. ii chap. 9, 10 verses, “ In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety ; not with broidered hair, or gold, or pearls, or costly array ; but which becometh women professing godliness with good works.” Paul writes thus concerning the man —“ Doth not even nature itself teach you, that if a man have long hair, it is a shame unto him.” i Cor. xi chap. 14 verse. From this many infer that a man ought to cut or wear his hair quite short. Now, I

do not believe that it was the intention of the apostle that men should cut their hair as short as is the fashion in this our day; but that they should not wear their hair as long, and tied in the manner that women do—which some years since was customary among the males. One might suppose that nature would be sufficient to dictate to a man in what way he should wear his hair. There certainly can be no impropriety in a man's wearing or letting his hair extend and not grow longer than to the shoulders; and this cannot be considered long hair, when compared to the manner in which women wear their hair. We can read in certain histories, which speak of the similitude or form of Christ, "that the hair of his head was of the color of a well ripened hazelnut, and divided on the middle of his head, smooth and even, hanging down on each side to the shoulders, according to the mode of the Nazarenes. His beard was of the same color of the hair of his head, full and beautiful in the middle of his chin, divided into two parts, not very long. His face was handsome, smooth, and without wrinkle or spot."

I have no doubt that the above is a true history—because we can read that the Israelites were commanded as follows: "Ye shall not round the corners of your heads, neither shalt thou mar the corners of thy beard." Lev. xix chap. 27 verse. "They shall not make baldness upon their head, neither shall they shave off the corner of their beard, nor make any cuttings in their flesh." Lev. xxi chap. 5 verse.—Christ fulfilled the law in every point; he therefore wore the hair of his head and chin agreeably to the law. And as it respects the wearing of the beard, I have no doubt but that it was the intention or design of the Great Creator, that men should wear their beards; for it is a remarkable distinction between man and woman, and that no deception might

take place between the part of man and woman ; and I cannot see what right or cause any should have to judge or condemn such as feel it their duty to carry or observe the image or likeness in which they were created. I acknowledge that there is no positive command in the New Testament, that men should wear their beards ; but we have example and precept in Christ and his apostles, to justify and convince a brother that he should let his beard stand.— And Peter tells us, “ For even hereunto were ye called ; for Christ also suffered for us, leaving us an example, that ye should follow his steps.” i Pet. ii chap. 21 verse ; and Christ says, “ Whosoever, therefore, shall be ashamed of me”—that is, of his person—“ and of my words”—that is, the doctrine he taught—“ in this adulterous and sinful generation, of him also shall the son of man be ashamed, when he cometh in the glory of his Father, with the holy angels.” Mark, viii chap. 38 verse.

It was considered a great shame or scandal for an Israelite to have his beard cut off, as we can read in ii Samuel, x chap. 4, 5 verses : “ Wherefore, Hanun took David’s servants, and shaved off the one-half of their beards, and cut off their garments in the middle, even to their buttocks, and sent them away. When they told it unto David, he sent to meet them, because the men were greatly ashamed ; and the king said, tarry at Jericho until your beard be grown, and then return.” To shave off the beard was, perhaps, as great a shame or scandal in king David’s time, as it is now in the eyes of the world to let it stand. Yes, to have the beard cut off, as it respects the Israelites, was as great a shame or scandal, as for a woman to wear an artificial beard—because the Jew who lost his beard would look too much like a woman, and the woman who would wear an artificial beard would look too much like a man. Thus

nature itself will teach a man that he should let his beard stand.

I have no doubt but that I shall be very much faulted on account of the above remarks: but I have one consolation—I feel satisfied that I have done my duty, and that no one who possesses a meek and lowly mind, will have any objections to make.

To conclude my remarks upon Prayer, I would say, in all our prayers to God, we must have faith—that is, we must pray in faith, believing, and that always, in the name of Jesus Christ, as we can read in John, xiv chap. 13, 14 verses: “And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do it,”—and in Mat. xviii chap. 19, 20 verses: “Therefore, I say unto you, what things soever ye desire when ye pray, believe that ye receive them, and ye shall have them.”

“ Dear reader, I shall now make a few remarks on Fasting. By Fasting, we are to understand the abstinence from food, for the purpose of being better qualified to seek and enjoy the favor of God: and in as much as Christ and the apostles observed Fasting, the children of God ought also to fast. (See Mat. iv—2, ii Cor. vi—5, xi—27; i Cor. vii—5.) Our Saviour told his disciples, that when they fasted, they should not be as the hypocrites, of a sad countenance; for they disfigure their faces, that they may appear unto men to fast. “ Verily, I say unto you, they have their reward. But thou, when thou fastest, anoint thy head and wash thy face, that thou appear not unto men to fast, but unto thy Father, which seeth in secret, and he shall reward thee openly.” Mat. vi chap. 16, 17, 18 verses.

The objectors to Fasting, can plainly see from the above, that Christ did not forbid, but rather gave his disciples to understand that they should fast—

"But thou, when thou fastest." Yes, these words, with the example of Christ and the apostles, is evidence enough to convince the believer that he ought to fast; and it is plain from the words of Christ, that Fasting is to be observed in such a manner as not to have it known to men: "That thou appear not unto men to fast." It is not said how often nor how long we are to fast—so that it ought to be observed occasionally, but always in secret. This, by being careful, may be managed in such a manner, that the family to which we are attached will not be apprised of it. We can read in Acts, 13th chapter, that when Barnabas and Saul were set apart for the work whereunto they were called, that it was done by Fasting, Praying, and laying on of hands. I do believe that it becometh the whole church of Christ to fast occasionally, especially when we undertake to separate brethren for the work of the ministry. This is an important undertaking; yes, a very solemn, yea, weighty matter; and that this work may be of the Lord's doings, or that the church may be controlled by the Lord, in selecting a brother, or brethren, for the ministry, it becometh the whole church, when they are apprised of such an undertaking, to fast, that their bodies may be in a temperate state, and pray to God that they might be qualified to say whom or who it is that God would have to take a part in the ministry. And furthermore, the members, previous to the time of determination or interrogation, ought to be careful not to make it an every day's talk. No, they ought to consult no one but God alone.

Fasting was quite common among the Jews.—Moses fasted for the space of forty days, Deut. ix—9, 18, and x—10, Exod. xxxiv—28—Elijah fasted forty days, i Kings, xix—8—and our Saviour also fasted forty days, Mat. iv—2. If there was no benefit derived from Fasting at certain times, I am con-

vinced that the Saviour, the apostles, and the saints, would not have done so. Yes, occasional Fasting, if observed with a single eye to the glory of God and the salvation and purification of the soul, will be of great advantage to the believer. It gives the believer a clear conception of his dependance upon Almighty God, and of the doctrine of self-denial. Yes, it tends to humiliation, and teaches the believer, that in order to his sanctification, he must not only abstain from sin, but from the very appearance of sin. (See i Thes. v—22, 23.) It is useless for persons to fast when it is not their intention to do what is right.—Hear the word of the Lord to such as do not fast in order to be enabled to do what is right—yea, to perform the acceptable will of God : “ Wherefore, have we fasted, say they, and thou seest not ? wherefore have we afflicted us, and thou takest no knowledge ? Behold, in the day of your fast, ye find pleasure, and exact all your labors ! Behold, ye fast for strife and debate, and to smite with the fist of wickedness ; ye shall not fast as ye do this day, to make your voice to be heard on high ! Is it such a fast that I have chosen, a day for a man to afflict his soul ? Is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him ? Wilt thou call this a fast, and an acceptable day to the Lord ? Is not this the fast that I have chosen—to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke ? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house ; when thou seest the naked, that thou cover him ; and that thou hide not thyself from thine own flesh.” Isa. Iviii chap. 3, 7 verses.

Dear reader, I shall now conclude my remarks on Singing, Praying, and Fasting—and it is my wish that you would compare them with the Gospel, and

see whether they are agreeable to the will of God ;
and if you find that they agree with the Gospel, I
entreat you to receive the same, and they will make
for your future felicity. As an exhortation to pray-
er, hear the words of a certain poet :

- 1 What various hindrances we meet
In coming to a mercy-seat !
Yet who that knows the worth of prayer,
But wishes to be often there ?
- 2 Prayer makes the dark'ned cloud withdraw,
Prayer climbs the ladder Jacob saw—
Gives exercise to faith and love,
Brings ev'ry blessing from above.
- 3 Restraining prayer, we cease to fight ;
Prayer makes the christian's armor bright,
And Satan trembles when he sees
The weakest saint upon his knees.
- 4 While Moses stood with arms spread wide,
Success was found on Israel's side ;
But when through weariness they failed,
That moment Amalek prevailed.
- 5 Have you no words ? ah ! think again—
Words flow apace when you complain,
And fill your fellow creature's ear
With the sad tale of all your care.
- 6 Were half the breath thus vainly spent,
To heaven in supplication sent,
Your cheerful song would oft'ner be,
“ Hear what the Lord hath done for me.”

AN ADDRESS TO THE READER.

GENTLE READER, I have endeavored, in this work, to impress upon your mind, the great necessity of obeying God, our Heavenly Father, in all his precepts. Yes, dear reader, this, and to throw some light upon the order to be observed in the House of God, is what has induced me to write this book.— What reception it may meet with, is unknown to me. Had it not been for so much deviation from the true observance of Christ's precepts, I do not suppose that I should have thought it necessary to do so;— but how can I well forbear, believing as I do, that we cannot be too particular in observing every command of the New Testament? and at the same time seeing and hearing so much in opposition to many of the precepts of our Lord Jesus Christ. Our dear Redeemer declared and said, in his sermon delivered upon the mountain, as you can read in Mat. vii chap. 21, 23 verses, “Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father, which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name have cast out devils, and in thy name have done many wonderful works. And then will I profess unto them, I never knew you, depart from me, ye that work iniquity.” Now, from the above we may truly infer that notwithstanding our calling upon the name of the Lord, which is our reasonable service, if we do not observe the will of the Lord, we shall not enter into the kingdom of heaven; and that many persons, yea, preachers, may and will live and die in a state of deception, being under the impression that they are the chosen ones of the Lord. But in the final day of reckoning, it will be revealed to men and angels, that they were in a state of de-

lusion. Oh ! the danger, the great danger of being deceived ! The apostle tells us, " For Satan himself is transformed into an angel of light ; therefore it is no great thing if his ministers also be transformed as the ministers of righteousness, whose end shall be according to their works." ii Cor. xi chap. 14, 15 verses—and Christ declared, " For there shall arise false Christs, and false prophets, and shall show great signs and wonders, in so much, that if it were possible, they shall deceive the very elect." God's elect are such as have, by a conformity to the will of God, entered into the church of Christ, and are living up to their christian privileges. Now, all such receive the anointing of the Holy Spirit, which abideth in them—and this anointing teacheth them not only a part, but the whole will of God, and the observance of it. (See i John, ii—27.) And were it not for this anointing, the devil could deceive the children of God; for it is certain that all those that have received, and do observe, this anointing, cannot be seduced to believe in a false or wrong observance of any one of the precepts of Jesus. Nevertheless, it is possible for them to fall from grace and be lost. But as long as they preserve that love and affection for God and his word which they received at the first, they cannot sin—that is, wilfully; for his seed remaineth in him; therefore, in order to his fall, he must lose that love for the truth. And this love or affection for God and his word is the very best assurance that we can have of our acceptance with God; and to prove this, I will call the attention of the reader to what Christ hath said upon this subject: John, viii chap. 47 verse, " He that is of God heareth God's words ; ye therefore hear them not, because ye are not of God. He that is of God—that is, he that is begotten or born of God, heareth—that is, reveres or obeys God's words ; and those that

hear them not—that is, do not reverence and obey God's words, are not of God—that is, are not born of God." And again, in the 51st verse, "Verily, verily, I say unto you, if a man keep my sayings, he shall never see death :" That is, those who obey the precepts of Jesus shall not be hurt by the second death, or lake of fire. John, xiv chap. 21 verse—"He that hath my commandments and keepeth them, he it is that loveth me ; and he that loveth me shall be loved of my Father ; and I will love him and will manifest myself to him." 23 verse: "And Jesus answered and said unto him, if a man love me, he will keep my words ; and my Father will love him, and we will come unto him, and make our abode with him." 24 verse : "He that loveth me not, keepeth not my sayings ; and the word which ye hear is not mine, but the Father's which sent me." And John, that beloved disciple, tells us, "This is the love of God, that we keep his commandments." John, v chap. 3 verse.

Now, dear reader, is it not evident from the above, and more testimonies which I might produce, that all those who do keep the commandments of the Lord Jesus Christ, have the love of God shed abroad in their hearts ; and that all those who do not keep his commands—it matters not what they may profess—they are not the children of God ; they have not the love of God in their hearts—for no one can have the love of God in his heart, and not observe the precepts of Jesus. How often do we hear certain professors say, there is no necessity to be so particular in observing this and that command, if the heart is only good—if the man or woman is only converted, it is enough. Oh ! what a mixture of lies and error ! I admit that a good heart, or a true conversion to God, is as much as we can expect in this life, and it will keep us very in-

distrustful to maintain it to the end of our days. But we have no evidence to believe that a man may have a good heart, or be truly converted unto God, and speak lightly of any of the commandments of the Lord Jesus Christ. No, for all those who are truly converted to God, have the same mind in them which was in Jesus Christ. Yes, they have his spirit; and the mind or spirit which was in Christ, and also in his disciples, is a meek and lowly mind, (see Mat. xi.—29,) and never revolts against any part of the will of God.

Again, we hear people say sometimes, in supporting or establishing their conduct for not observing certain Gospel precepts, that they have a good mind or meaning in proceeding in the way they do. But I contend, that if their good mind or meaning be not to observe the whole will of God, that they are no better than King Saul; for he seemed to have a very plausible excuse for not fully prosecuting the word of the Lord, which had been delivered unto him by the prophet Samuel. This word of the Lord to Saul was, that he should utterly destroy the Amalekites, and every thing which appertained unto them. He was to make no reserve whatever; but it appears that he had such a good mind, or intention, as not to observe the word of the Lord in full. Oh! no—he discovered a great many animals which would answer very well to offer as sacrifices unto God upon Mount Gilgal; and as the king of the Amalekites was a great man, he must be taken alive. Thus, this good meaning of King Saul's led him to violate the word of the Lord, by reserving the best of the flocks, and also sparing King Agag. However, Samuel told Saul, that to obey is better than sacrifices, and to hearken than the fat of rams: for rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast

rejected the word of the Lord, he hath also rejected thee from being king.

Dear reader, you see that it will not do for us to reject any part of the word of the Lord, though we may have ever such a good intention. The word of God must be observed without the least deviation. Samuel said, bring ye hither to me Agag, the king of the Amalekites. And Agag came unto him delicately ; and Agag said, surely the bitterness of death is past. And Samuel said, as thy sword hath made women childless, so shall thy mother be childless among women. And Samuel hewed Agag to pieces before the Lord in Gilgal. (See i Sam. xv chap.) Now King Agag represents that corrupt nature in man, and is not to be spared, but must be crucified ; for it is, as we have already remarked, that this corrupt nature connot be made subject to the law of God ; for if that could have been done, there would have been no necessity for the Gospel ;—and this will not be accomplished without suffering. The price of our redemption cost the most cruel and painful sufferings endured by our dear Redeemer. Our salvation is also effected in sufferings—so that none need expect to enter the Kingdom of Glory without suffering more or less. Therefore, it is our privilege, that we might “ know Christ and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death.” Phil. iii chap. 10 verse. Now, to suffer for the name of Christ, is a certain evidence that we must be the children of God ; for in so doing, we produce that kind of fruit which Christ and the apostles have declared would be agreeable to our holy profession. Oh ! how few are willing to suffer for the name of Jesus ! and how many of his professed disciples, in the hour of temptation and affliction, deny their Lord and Master ! Yes, in times of prosperity, how bold, how coura-

geous for the accomplishment of the will of God ! But let the enemy tempt, the world frown, and false christians persecute unto death, oh ! what desertions ! Only here and there one is to be found who will endure, who will lay down his life for the brethren, and seal with his own blood the testimony of the truth as it is in Jesus.

All those who are born of the Water and of the Spirit, have the same mind in them which was in Jesus. Yes, they are operated upon by the Spirit of Christ, and must be willing to be led by that Spirit ; and if led by that Spirit, they need apprehend no danger of swerving from the truth, or imbibing error.— Oh ! no—it is the Spirit's office to guide the believer into all truth. “ He will not speak of himself—but whatsoever he shall hear, that shall he speak ; and he will show you things to come. He shall glorify me—that is, Christ ; for he shall receive of mine, and shall shew it unto you : all things that the Father hath are mine ; therefore said I, he shall take of mine, and shall shew it unto you.” John, xiv chap. 13, 15 verses.

A spirit cannot be seen by the bodily eye ; but its operations can be felt, and its effects can be seen. The operations of the Spirit are compared unto the wind. “ The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, or whither it goeth ; so every one that is born of the Spirit.” John, iii chap. 8 verse. The wind cannot be seen—but its effects can be both felt and seen. John, that beloved disciple, solemnly charged the brethren “ not to believe in every spirit, but to try the spirits whether they are of God, because many false prophets have gone out into the world.” i John, iv chap. 1 verse. And how are we to try or prove the spirit ? I answer, by the word of God. For example—If that spirit from whose

operations we act and move, and if those actions and movements do not in every respect agree with the Gospel of Jesus Christ, we may take it for granted, that it is a spirit of error, and not the spirit of truth, that operates upon us.

Dear reader, let us take warning, and make sure work for the Kingdom of Heaven. The time will come when every man's work shall be tried. Yes, the apostle Paul, in his 1st epistle to the Corinthians, 3d chapter, tells us—"For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation, gold, silver, precious stones, wood, hay, stubble—every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide, which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss; but he himself shall be saved; yet so as by fire." Now, it is certain, that every man or woman who professes faith in Jesus Christ, is a builder for eternity. But it may be possible for persons to profess faith in Jesus Christ, and yet not conduct themselves so as to be saved by the present means of salvation. Therefore, we ought to be very particular as it respects the materials or means we make use of in rearing up a spiritual edifice for the Kingdom of Glory.

In the first place, I would advise all persons when they commence this important undertaking, to dig deep—that is, make a proper search, until they are fully satisfied that they have found the rock, Christ, the sure foundation; and then employ those materials or means which Christ himself has appointed for the accomplishment of this desirable object. By this spiritual edifice, I allude to that temple which the apostle writes of in the 16th verse of the 3d chap-

ter, and 19th verse of the 4th chapter, of his 1st letter to the Corinthians : " Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you. If any man defile the temple of God, him shall God destroy ; for the temple of God is holy, which temple ye are. What ! know ye not that your body is the temple of the Holy Ghost, which is in you, which ye have of God, and ye are not your own ; for ye are bought with a price—therefore, glorify God in your body, and in your spirit, which are God's."

My dear reader, are you a professor of the religion of Jesus Christ? If so, I charge you to examine well the foundation upon which your hope of eternal glory depends. Now, if Christ be your foundation, you are certainly well founded. Yes, you are founded upon a solid rock. The rain may descend, and the floods come, and the winds blow, and beat ever so much upon that superstructure, which has Christ for its foundation, and it cannot be moved—Yea, it shall not fall. But should our foundation be an arm of flesh, the doctrines and commandments of men, we are in a state of delusion. Our foundation is a sandy one, and cannot stand ; it will totter and finally fall, and great will be the fall thereof.

Reader, let us be awake to our highest interest, and guard against the great prostitute that we read of in the book of Revelations ; 17th chapter, " So he carried me away in the spirit into the wilderness, and I saw a woman sit upon a scarlet-colored beast, full of names of blasphemy, having seven heads and ten horns. And the woman was arrayed in purple and scarlet color, and decked with gold, and precious stones, and pearls, having a golden cup in her hand, full of abominations and filthiness of her fornications. And upon her forehead was written, Mystery, Babylon the Great, the Mother of Harlots and Abom-

inations of the earth. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus ; and when I saw her, I wondered with great admiration." By this woman, we are to understand every corrupt sect or community professing to be the church of Christ—and whenever they become numerous they are sure to produce more sects ; therefore, she is styled the mother of harlots. And by her rich and costly adornment and the golden cup which she holds in her hand, we may understand that by which she attracts the attention of the children of men. The golden cup is said to be full of abominations and filthiness of her fornications—and when she, by her grand appearance, succeeds in attracting the attention of the children of men, and presenting to them the golden cup, which may more particularly represent the excellency of speech and doctrine which the preachers—in particular, of those corrupt communities—deliver to a cheated multitude to receive ; and when they do receive the doctrine inculcated by those corrupt preachers, then it is, that they drink of the contents of the golden cup, and are sure to become intoxicated to such a degree as to think that they are doing God's service when opposing and persecuting the children of God even unto death.

Dear reader, let us take heed to ourselves, and guard against every feeling which is contrary to love—that is, love to God, and love to man. If so, we shall not do any thing that would be in opposition to the doctrine of Christ. Yea, we shall be under the guidance of the spirit of truth, and, of course, shall be preserved from that delusion, which, it is to be feared, will be the destruction of thousands of the children of men. Oh ! let us walk in the light of the Gospel, that the smiling countenance of our Heavenly Father may shine upon us ! We have but

a short time to stay in this world : yes, a few more risings and settings of yonder sun, and we shall have finished our course. Happy, happy will it be for us, if, in a state of readiness when separated from the body by the angel of death, the soul can then enter into a mansion of rest in the paradise of God, which our dear Redeemer has prepared for those that love him. But, oh ! should we be the opposers and neglecters of this great salvation, our state will be a miserable one ! Oh ! what awful feelings will corrode our minds, when sickness seizes, medicines fail, and the icy arms of death encircle us around—and when separated from the body, the soul, that immortal part, will have to enter the prison of hell, where there shall be wailing and gnashing of teeth. Reader, oh ! reader, whoever you be, I entreat you to take warning, and seek the Lord whilst he may be found, and call upon the Lord whilst he is near, that your poor soul may be saved in time and in vast eternity. It matters not whether you be young or old. Now—to you, even now—is the day of salvation, the acceptable time. To-morrow may be too late ; for there is no state, no age in life, that is exempted from death. Yes, the infant in the cradle, the young man and the young woman, the middle-aged and the old, the grey-headed man or woman, are all liable to death. “ For it is appointed unto man once to die, and after this the Judgment,”—“ Dust thou art, and unto dust thou shalt return.” These delicate bodies of ours will ere long become food for worms in the silent tomb. Oh ! what folly, what madness, to spend so much money and precious time in pampering and decorating these mortal bodies ! Crucify, oh ! reader, I entreat you to crucify in yourself the old man, that corrupt nature, which you, myself, and the whole human family have inherited from a fallen Adam, though it may cost you the

frowns of the world, the persecutions of the wicked, and all those things which are so highly esteemed by the children of this world! Oh! the crown, the immortal crown of life, that is in reservation for the faithful followers of the Lamb! That crown, that precious crown, is worth more than all the glittering toys and glories of this vain world. Yes, this world, with all its pleasures and enjoyments, is not worthy to be compared to that eternal weight of glory that awaits the righteous in the other world. Our Saviour declared, “What will it profit a man if he gain the whole world and lose his own soul? or what can a man give in exchange for his soul?” Beloved reader, we can give nothing in exchange for our soul; for it is more valuable than all the world: therefore, let us daily lay up treasures in heaven, that our hearts may be there also.



ON THE SECOND ADVENT OF OUR LORD JESUS CHRIST, AND OF THOSE EVENTS FOR WHICH HE SHALL BE REVEALED.

THAT our Lord Jesus Christ will appear again in our world, for the accomplishment of certain purposes, is a truth plainly revealed in the word of God. Israel's prophets did not only prophesy of the first, but also of the second Advent of our glorious Redeemer. Dear reader, I do not intend, in this work, to notice all those prophecies which have an allusion to the second appearance of our Lord Jesus Christ.—No, I shall only select a few from the many, and shall give my understanding of the same in as few words as possible. I shall first take into consider-

ation what our Saviour and the apostles have said on this subject, and secondly, I shall have recourse to those prophecies which the prophets have uttered on this very important subject—when I shall call the attention of the reader to those events which our Saviour shall come to accomplish.

Our Saviour, in the 24th chapter of Mathew, 13th chapter of Mark, and 17th chapter of Luke, speaks of the destruction of Jerusalem, and also of his coming, or personal appearance, in this world; and as he was in the world, or upon the earth, at the time he spake those prophecies, we cannot believe otherwise than that he alluded to his second personal appearance. And as these two subjects, the destruction of Jerusalem, and the coming of Christ, have been recorded so much through each other, many conclude that Christ, in speaking of his coming, alludes altogether to his coming to destroy Jerusalem—which notion or opinion can be easily confuted by paying strict attention to the whole tenor of those prophecies. For example—It is certain, that at the destruction of Jerusalem, the sign of the coming of the Son of Man was not discoverable in the clouds of heaven; that he did not, at that time, send his angels with a great sound of a trumpet, and gather his elect together from the four winds—from one end of heaven to the other. Then, of course, those prophecies remain yet to be fulfilled.

And again—The apostles have also spoken more or less of the second appearance of our Lord Jesus Christ. Paul, in his epistle to Titus, in admonishing the brethren, writes thus—ii chap. 13 verse—“Looking for that blessed hope, and the glorious appearing of the Great God, and our Saviour, Jesus Christ.” And in Hebrews, ix chap. 28 verse: “So Christ was once offered to bear the sins of many; and unto them that look for him, shall he appear the

second time, without sin unto salvation." It is very clearly revealed, that when our Saviour shall come, that he can and will be seen by all the inhabitants of this earth; that his coming will be as visible as the lightning: "For as the lightning cometh out of the east, and shineth even unto the west—so shall also the coming of the Son of Man be." Mat. xxiv chap. 27 verse. "Behold, he cometh with clouds! and every eye shall see him, and they also which pierced him; and all the kindreds of the earth shall wail because of him. Even so, amen." Rev. i chap. 7 verse. Here it is expressly declared, that all eyes shall see him, and that the disobedient and rejectors of the Gospel shall also see him; it is added, they also which pierced him. And in the Acts of the apostles, i chap. 10, 11 verses: "And while they looked steadfastly toward heaven, as he went up, behold, two men stood by them in white apparel; which also said, ye men of Galilee, why stand ye gazing up into heaven? this same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Now, it is certain, that our Saviour ascended to heaven in that same body in which he rose from the dead, and that he will come again in that same body; and it is also certain, that he was seen by his apostles after he rose from the dead and when he ascended to heaven, and our Saviour gives us plainly to understand, that he shall be seen when he comes: Mat. xxiv chap. 30 verse, "And then shall appear the sign of the Son of Man in heaven; and then shall all the tribes of the earth mourn; and they shall see the son of Man coming in the clouds of heaven, with power and glory."

Now, it is plain from what I have stated, that when our Redeemer comes, he shall be seen by saint and sinner—yea, by all the inhabitants of the earth.

But as it respects the precise time of his coming, God, for wise purposes, has not seen proper to reveal it: it is a secret. Our Saviour declared, Mat. xxiv chap. 35 verse, "But of that day and hour knoweth no man; no, not the angels of heaven, but my Father only." But our Saviour has given us certain signs or tokens, by which we can have a knowledge of his near approach, and sudden appearance—and for the benefit of the reader, I will state some of those signs which do predict the coming of the Son of Man.—Mat. xxiv chap. 6,7,29 verses: "And ye shall hear of wars and rumors of wars: see that ye be not troubled; for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom, and there shall be famines, and pestilences, and earthquakes in divers places." 29th verse: "Immediately after the tribulations of those days, shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of heaven shall be shaken." Luke, xxi chap. 25, 26, 27 verses: "And there shall be signs in the sun, and in the moon, and in the stars, and upon the earth—distress of nations, with perplexity; the sea and the waves roaring, men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken. And then shall they see the Son of Man coming in a cloud, with power and great glory."—And after our Saviour had given those signs, he solemnly warned his disciples to take instruction from the same: Mat. xxiv chap. 32, 33 verses, "Now learn a parable of the fig-tree: when his branch is yet tender and putteth forth leaves, ye know that summer is nigh; so likewise, when ye shall see all these things, know that it is near, even at the door."

Dear reader, we have had those signs—that is, if

not in America, in other parts of the world ; and we may have them again, or we may not ; for it is not said how often they shall be seen before the coming of Christ. And as we have had them, it would be great wisdom in us to be in a state of readiness, not knowing when the Master may come.

Again—From reading the Gospel, it appears to me it will be a very dark time, as it respects the state of religion in the world, when our Lord Jesus Christ shall make his appearance. Yes, and what confirms me in my belief is, the way things now work in the world. Yes, at this time the pure Gospel of Jesus Christ is almost shrouded in darkness. Things are only growing worse and worse—ripening fast for the sickle of destruction. Dear reader you may rely upon it, the darkest time will be just before the coming of our Lord Jesus Christ. The power of deception is now great, but will be much greater at that time —though this is not the general belief. No, for the general opinion is, that the religion of Christ is in a very prosperous state. But the word of God, and common observation, declare aloud, that it is a wrong conclusion. Yes, I will venture to declare, that there is more pride now in the world, than there was at Christ's first coming. The power of deception will be so great, that numbers will oppose Christ at his coming. Our Saviour gives us an idea of the state of the world at that time, when he declared, Luke, xvii chap. 26, 30 verses : “ And as it was in the days of Noah, so shall it be also in the days of the Son of Man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noah entered into the ark, and the flood came and destroyed them all. Likewise also, as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded : but the same day that Lot went out of

Sodom, it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of Man is revealed." And that there will be but little evangelical faith, at that time, is more than intimated in those words of our Saviour —namely, " Nevertheless, when the Son of Man cometh, shall he find faith on the earth." Luke, xviii chap. 8 verse. Thus we may believe, that when Christ shall come, there will be but a small number, when compared to that great body which do make a profession of religion, that will be in a state of readiness to meet their Lord and Master. Yes, only here and there one shall be found having on the wed-ding garment of righteousness ;—and they will be in a suffering state. Yes, the true church of Christ, after the prophesying of the two witnesses, (see Rev. xi chapter,) will have to pass through a scene of affliction. Many will, no doubt, have to seal with their own blood their testimony for the word of God ; and many, no doubt, will fall from the true church, "as a fig-tree casteth forth her untimely fruit when she is shaken of a mighty wind." Rev. vi chap. 13 verse. For then it is, that the church of Christ will be completely shaken. But all those which are sound in the faith, and well founded, will be able to stand. The children of God, during those troublous times, will have to exercise patience, and contend in the spirit of Christ, as well as keep all the commandments of the Lord God Almighty : for then it is that their faith will be more than ever tried, as we can read in Rev. xiv chap. 12 verse : "Here is the patience of the saints ; here are they that keep the commandments of God and the faith of Jesus. And at this time the sixth angel will pour out his vial upon the great river Euphrates, and the water thereof was dried up, that the way of the kings of the east might be prepared." The Jews will now return

and possess their country ; but it is added, “ And I saw three unclean spirits, like frogs, come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet ; for they are the spirits of devils, working miracles, which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty.” Rev. xiv chap. 12, 13, 14 verses. Dear reader, those three unclean spirits will have so much power and influence over the children of men as to deceive them to such a degree as to oppose our Lord Jesus Christ at his coming.

This will be a dreadful time. Oh ! it will be a dark and gloomy period. Yes, then it is, that truth will be taken for error and error for truth, darkness for light and light for darkness.

That the Jews will be brought into their country before the appearance of Christ, is a truth plainly revealed in the book of God ; and the prophets tell us in what way their return shall be effected. But as it will not answer for me to treat those subjects largely in this work, the serious reader will bear with me, as it was not my intention from the first, to devote many pages of this work to the subject now under consideration—not but that I believe it is a very interesting subject; but were I to write largely on this, and the following subjects, it would make this work too expensive. I would advise the reader to peruse from the 50th chapter to the end of the book of the prophet Isaiah, and, in particular, the twelve last chapters of Ezekiel, where the prophets make it very plain, that the Jews will be brought again into their land.

Again—Notwithstanding those many tokens which the Saviour has declared should predict his coming, there will be but a very few who will not be taken by

surprise. Yes, so sudden and unexpected will it be, that when the children of men least expect or look for his coming, he will make his appearance in the clouds of heaven. However, it is certain, that if the children of God will watch and observe the signs of the times, that the Advent of our Redeemer will not be so unexpected to them, though it will be a very slumbering time. Yes, it will be such a dark time, that even the children of God will be inclined to sleep. (See Mat. xxv chap. 5 verse.) But, oh! how solemnly did our Saviour warn his disciples to be in a state of readiness, so that that day might not take them unawares. Yes, he charged them "to take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all those that dwell on the face of the whole earth. Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man." Luke, xxi chap. 34, 36 verses. And in Rev. xvi chap. 15 verse: "Behold, I come as a thief! Blessed is he that watcheth and keepeth his garments, lest he walk naked and they see his shame." But as it respects the children of this world, they will not regard the signs of the coming of the Son of Man; but will prosecute their worldly concerns, and make arrangements and calculations for the improvement of the world. The wisdom of the world is now great, but will still be greater. One new invention will succeed another, so that in time, this world will, by the wisdom of man, be rendered highly convenient for the comfort and gratification of man. But, in the midst of their glory and earthly splendor, and that all upon a sudden, heaven shall be opened.—This will be a surprising sight to the human eye, to

see an opening in the heavens. Oh! how great the sight!—and whenever this takes place, then Christ will make his appearance.

John, that beloved disciple, was favored with a revelation of those wonderful events, and has recorded the same for the perusal of the human family, that they might have a knowledge of those things which shall come to pass in the last days: Rev. xix chap. 11, 15 verses, “And I saw heaven opened, and behold, a white horse; and he that sat upon him was called Faithful and True; and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written that no man knew but he himself. And he was clothed with a vesture dipped in blood; and his name is called The Word of God.—And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations; and he shall rule them with a rod of iron; and he treadeth the wine press of the fierceness and wrath of Almighty God.” Oh! the glorious and beautiful appearance of the Lord Jesus Christ, followed by the armies which were in heaven, all seated upon white horses! Such a sight has never been witnessed by the human eye. Yes, it will be a glorious sight to the faithful, but awful to the disobedient.

But I must not delay, as I only intend to state my views of those important truths. I shall, therefore, hasten to call the attention of the reader to those great events which shall now be accomplished by our Lord Jesus Christ—though not all in an hour, or so short a period as many would have us to believe. No, it will require some time for the accomplishment of those events;—and the very first event for which the Saviour shall be revealed, will be, the

collection of his saints. When Christ, with his shining armies, shall appear in the clouds of heaven, then it is, that the trump of God shall be sounded; and so great will be the sound of this trumpet, that it shall be heard in every quarter of the world, and it will be a token for the collection of the saints.—The angels will be employed in gathering the saints together, as Christ declared, in Mathew, xxiv chap. 31 verse: “And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds—from one end of heaven to the other.” The apostle Paul has also written of this event: i Cor. xv chap. 51, 52 verses, “Behold, I shew you a mystery! we shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed,”—and in i Thes. iv chap. 14, 18 verses: “For if we believe that Jesus died and rose again, even so them also which sleep in Jesus, will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord, shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first. Then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore, comfort one another with these words.” It is very evident that none but the saints will be raised and changed at that time. “And the rest of the dead,” John tells us, “lived not again until the thousand years were finished. This is the first Resurrection.” Rev. xx chap. 5 verse. From this, we can learn the length of time between the

first and second, or General Resurrection—namely, one thousand years. But as this is a disputed point—for it is argued by some that all the dead shall be raised at one time—I shall have to produce more evidence to support my views of the first Resurrection, which can be easily done. The apostle Paul beautifully describes that order which will be observed in the resurrection of the dead: i Cor. xv chap. 22, 24 verses, “For as in Adam all die, even so in Christ shall all be made alive.” In this verse, the apostle speaks of the resurrection of the whole human family; but lest any should suppose that there will be no order, or that the dead will all be raised at one time, the apostle adds, “But every man in his own order; Christ the first fruits;” Christ was the first that rose from the dead, and by virtue of his resurrection, all the dead shall be raised. The rising of Christ from the dead is not termed the first Resurrection, but the first fruits of the resurrection of all the dead. “Afterwards, they that are Christ’s, at his coming”—that is, those whom Christ shall claim and own as his children or saints, shall be raised at his coming: and this, I contend, is what is meant by the first Resurrection spoken of by John, Rev. xx—5. For this verse makes it very plain, that none shall be raised at the coming of Christ but the saints which do belong to Christ.

After the apostle had stated the resurrection of the saints, which shall be raised at the coming of Christ, he then plainly intimates when the balance of the dead shall be raised, when he saith, “Then cometh the end”—which end, as it respects the resurrection of the body, will take place after the Millenium, and just before the Day of Judgment; which subject I shall speak of in its turn.

After the saints have all been raised from the dead, and the saints which have not departed this life and

and are yet in their bodies, at the coming of Christ, are changed—and that, the apostle tells us, will be in a moment, in the twinkling of an eye—then it is, that those who have been raised from the dead, and those who have been changed, shall ascend up together to meet their Lord in the air. Dear reader, do you desire to have a part in the first Resurrection? If so, you must now follow the Lamb whithersoever he goeth; for so John speaks in Rev. xiv chap. 4 verse: "These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the first fruits unto God and the Lamb." It is certain that none but the wise, and not the foolish virgins, will have a part in the first Resurrection. Then it is that those passages of Scripture in which Christ declared, that "two shall be in the field; the one shall be taken and the other left,"—"Two women shall be grinding at the mill; the one shall be taken and the other left," Mat. xxiv chap. 40, 41 verses; and in the 25th chapter of Mathew, concerning the wise and foolish virgins, shall receive their complete fulfillment. The disciples enquired of Christ where they would be taken to; and he said unto them, "Wheresoever the body is, thither will the eagles be gathered together." Luke, xvii chap. 37 verse. The body of Christ will draw the saints together. Yes, after the saints have received their new bodies, which shall be fashioned like unto Christ's glorious body, they will ascend up and surround Christ's glorified body.

The second event that shall be accomplished by our Saviour, will be the conversion of the Jews. I have already stated that the Jews will take possession of their country before Christ shall make his appearance. But Ezekiel gives us plainly to under-

stand, that their enemies will come upon them again. In the 37th chapter, 21st verse, Ezekiel declares what the Lord will do in behalf of the House of Israel : "Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land," and in the 38th chapter, Ezekiel declares or prophesies of a great army headed by Gog, the chief Prince of Mesheek and Tubal, that shall once more undertake to overcome or destroy them ; and in the 8th verse it reads, "After many days thou shalt be visited ; in the latter years thou shalt come into the land that is brought back from the sword, and is gathered out of many people, against the mountains of Israel which have been always waste ; but it is brought forth out of the nations —and they shall dwell safely all of them." Now, it is plain from the above that the Israelites will dwell safely in their country. But the prophet, in the next verse, prophesies of a very numerous army that shall enter their country : 9th verse, ".Thou shalt ascend and come like a storm ; thou shalt be like a cloud to cover the land ; thou, and all thy bands, and many people with thee." And this army, as the prophet Zechariah informs us, "will take the city ; and the houses rifled, and the women ravished ; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city." Zechariah, xiv chap. 2 verse.

The affliction of the Jews, at this time, will be distressing indeed. And in the midst of their sore calamity, Jesus Christ will come to their deliverance, and fight against their enemies, and finally overcome them, as the prophet plainly gives us to understand : Ezekiel, xxxviii chap. 22 verse, "And I will plead against him with pestilence and with blood ; and I will rain upon him, and upon his bands, and upon

the many people that are with him, an overflowing rain, and great hailstones, fire and brimstone." And in the xxxix chap. 4 verse : "Thou shalt fall upon the mountains of Israel, thou, and all thy bands, and all the people that is with thee ; I will give thee unto the ravenous birds of every sort, and to the beasts of the field to be devoured." 5th verse : "Thou shalt fall upon the open field, for I have spoken it, saith the Lord God."

This interposition of the Son of God in behalf of the House of Israel, will come so unexpectedly to them at that time, when they perhaps despaired of their lives and of their country, that their deliverance will awaken in their hearts a feeling sense of gratitude towards their great deliverer ;—and at that time, the Lord "will pour upon the House of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplication ; and they shall look upon me whom they have pierced, and they shall mourn for him as one mourneth for his only son, and shall be in bitterness for his first born." Zechariah, xii chap. 10 verse. Christ will now make himself known to the Jews, and that blindness which had happened unto them, (see Rom. xi—25,) shall be taken away, so that they can now plainly see into their error, as it respects their rejection of the Lord Jesus Christ, being their Messiah. Yes, then it is, that they shall see in the body of their great deliverer, those marks which had been occasioned by their fathers, when they nailed Jesus to the cross. "And now all Israel shall be saved ; as it is written, there shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob ; for this is my covenant unto them when I shall take away their sins." Rom. xi chap. 26, 27 verses. The prophet Isaiah, in the 66th chapter, 8th verse, speaks thus of the conversion of the whole House of Israel—"Who hath heard such a thing ?

who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed, she brought forth her children." And when the Lord shall descend to the earth, as has been foretold by the prophet Zechariah, in the 14th chapter, 4th verse—namely, "And his feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east, and the Mount of Olives shall cleave in the middle toward the east and toward the west, and there shall be a great valley; and half of the mountain shall remove towards the north, and half of it towards the south,"—and in the latter clause of the 5th verse, "And the Lord my God shall come, and all the saints with thee."

Then it is that a very numerous army, headed by the beast, and the kings of the earth, shall wage a war against our Lord Jesus Christ: Rev. xx chap. 19, 20, 21 verse, "And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image; these both were cast alive into a lake of fire, burning with brimstone. And the remnant were slain with the sword of him that sat upon the horse; which sword proceeded out of his mouth: and all the fowls were filled with their flesh." And in the 17th chapter, 14th verse: "These shall make war with the Lamb, and the Lamb shall overcome them; for he is Lord of Lords, and King of Kings; those that are with him are called, and chosen, and faithful." This will be a great slaughter, and will be accomplished some where about Jerusalem, as has been prophesied of by John, Rev. xiv.

20 verse : " And the wine-press was trodden without the city, and blood came out of the wine-press, even unto horses' bridles, by the space of a thousand and six hundred furlongs." The prophet Isaiah, in the 63d chapter, 1, 6 verses, prophesies of this great slaughter that shall be occasioned by our Lord Jesus Christ towards those rebellious ones, who shall wage a war against him, immediately after his descent to the earth and the conversion of the Jews : it reads thus—" Who is this that cometh from Edom, with dyed garments from Bozrah, this that is glorious in his apparel, travelling in the greatness of his strength. I that speak in righteousness, mighty to save : wherefore art thou red in thine apparel, and thy garments, like him that treadeth in the wine-vat ? I have trodden the wine-press alone ; and of the people there was none with me ; for I will tread them in mine anger, and trample them in my fury ; and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in mine heart, and the year of my redeemed is come. And I looked, and there was none to help ; and I wondered that there was none to uphold : therefore mine own arm brought salvation unto me ; and my fury, it upheld me. And I will tread down the people in mine anger, and make them drunk in my fury ; and I will bring down their strength to the earth." The prophet Joel also prophesied of this slaughter. (See Joel, iii chap. 13, 17 verses.)

Dear reader, after our Lord Jesus Christ shall overcome and destroy his enemies, that shall rise up against him, then it is, that he, our Lord Jesus Christ, will cause Satan to be taken and bound, and cast into a bottomless pit, and there to be confined during the space of one thousand years ; and during which time, our Lord Jesus Christ shall reign with his saints, and one universal peace and happiness shall

pervade the whole earth. John, that beloved disciple, speaks of those glorious events, in the xx chap. 1, 6 verses : it reads thus—"And I saw an angel come down from heaven, having the key of the bottomless pit, and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the devil, and Satan, and bound him a thousand years ; and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years shall be fulfilled ; and after that he must be loosed a little season. And I saw thrones, and they sat upon them, and judgment was given unto them ; and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands, and they reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first Resurrection. Blessed and holy is he that hath part in the first Resurrection ; on such the second death hath no power ; but they shall be priests of God and of Christ, and shall reign with him a thousand years."

That the above prophecy has never been fulfilled, is very evident, though there are some who say, that the Millenium state, spoken of in this prophecy, has an allusion to that state in which believers now are. But it is certain that Satan has never as yet been bound, so as not to tempt and overcome the children of men. He still has access to the hearts of the children of men. But when that glorious time shall arrive—when Satan shall be bound and cast into the bottomless pit, then there shall be no temptations to sin ; and as this has always been the case ever since there has been a devil, we must believe that the above

prophecy is still future, and remains to be fulfilled. But the glorious time will soon arrive, when Satan shall be deprived of all his power. Oh ! the happy period when there shall be no temptations, no inducements to commit sin ! but when nothing but love and peace shall fill the hearts of men. The prophets saw more or less into that glorious event, and prophesied accordingly of the same. Isaiah, xxiv chap. 21, 23 verses : " And it shall come to pass in that day, that the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth. And they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited. Then the moon shall be confounded, and the sun ashamed, when the Lord of Hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients, gloriously."

There is no doubt upon my mind, but that Isaiah, in this prophecy, alludes to the same glorious event foretold by John, the beloved disciple, in the 20th chapter of Revelations, as has already been quoted ; for by the host of the high ones that are on high, we are to understand Satan and all the fallen angels, or evil spirits. And it is said that they shall be gathered together, as prisoners are gathered in the pit—that is, the same bottomless pit which we read of in Rev. 20th chapter,) and shall be shut up in the prison, and after many days shall they be visited. Now, this is all agreeable to John's prophecy : they shall be shut up in the bottomless pit, a seal shall be set upon them, and after many days shall they be visited—that is, after the expiration of the thousand years, they shall be once more liberated from the great abyss, or bottomless pit :—" And the moon shall be confounded, and the sun ashamed, when the Lord of

Hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients, gloriously."

In this work, I have already stated, that the moon, in certain places spoken of in the Scriptures, represents the Law, and the sun the Gospel. In the above prophecy, it is said, the moon shall be confounded—that is, the Law—it shall not be needed during that glorious time, when Satan, with all the evil spirits, shall be bound and cast into the bottomless pit, and shall thus be prevented from deceiving the nations,—and the sun ashamed—that is, the Millenium Dispensation will be accompanied with much greater light than the Gospel Dispensation; for then it is that our Lord Jesus Christ shall be king over the whole earth. "In that day shall there be one Lord, and his name one." Zechariah, xiv chap. 9 verse. Yes, then it is, that "the kingdoms of this world shall become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever." Rev. xi chap. 15 verse. And it is added, in the 16th and 17th verses, "And the four and twenty elders which sat before God on their seats, fell upon their faces and worshipped God, saying, we give thee thanks, O, Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned."

In consequence of the judgments, and especially the great slaughter that will take place immediately after Christ's descent to the earth, the human family will be very much thinned. The remnant that shall be left of the nations, will be such as will not oppose our Lord at his coming and reign upon the earth; and the earth will be re-peopled by them, and probably be more numerous than ever; and there will be but few deaths during the Millenium; and I am inclined to believe that persons may live during the Millenium state, and that none will die under an hun-

dred years old ;—and what has led me to make these remarks is, the declaration of the prophet Josiah, in the 65th chapter of his book: “There shall be no more thence an infant of days, nor an old man that hath not filled his days; for the child shall die an hundred years old; but the sinner, being an hundred years old, shall be accursed. And they shall build houses, and shall inhabit them; and they shall plant vineyards, and shall eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat; for as the days of a tree are the days of my people; and mine elect shall long enjoy the work of their hands. They shall not labor in vain, nor bring forth for trouble; for they are the seed, the blessed of the Lord, and their offspring with them. And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear. The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock; and dust shall be the serpent’s meat.—They shall not hurt nor destroy in all my holy mountain, saith the Lord.”

The curse which came upon the earth on account of man’s disobedience, will be taken away, so that the earth will be similar to the garden of Eden. (See Ezekiel, xxxiv—26, 27 and 36, 37, 38.) O, what a glorious time! May the Lord, of his infinite mercy, prepare us for that glorious period! Reader, look forward—there are great things before you.—Now is the time to secure a lot among the righteous. Yes, now is the time to prepare for those solemn and glorious events which, before very long, will burst upon our world. Jesus will come—yes, our King Emanuel will once more make his appearance in our world. He will come with power and great glory, “to reign in Mount Zion, and in Jerusalem, and before his ancients, gloriously.” Then it is, that the

nations of the earth shall resort to the mountain of the Lord's House, to be taught of his ways, and to walk in his precepts. O, what a delightful employment! I am at a loss for language to express my feelings upon this important subject. To see the children of men of one mind and spirit in the worship of God, and in the promotion of each other's eternal welfare—all endeavoring to make each other as comfortable as possible. There will be no destitute widows and poor orphans; there will not be a child of misfortune found upon the earth during this happy period; for the children of men will be more willing to give than to receive. They will be more forward in administering to the comfort and happiness of one another than they have been backward in so doing. There will be no contentions, no wars among the children of men during the Millenium.—Peace and good will towards one another will be the order of the day—not only in word, but in deed—for then it is, that every heart shall be cleansed from enmity, malice, revenge, &c. O, how different from the present time! What back-biting, contention, strife, and ill-will is manifested by many towards their fellow mortals! But nothing of the kind shall be realized among the children of men, when Christ, the Prince of Peace, shall reign over the whole earth. As an evidence of this, hear the words that Isaiah, the son of Amos, said concerning Judah and Jerusalem: "And it shall come to pass in the last days, that the mountain of the Lord's House shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jeru-

salem. And he shall judge among the nations, and shall rebuke many people, and they shall beat their swords into plough-shares, and their spears into pruning-hooks ; nation shall not lift up sword against nation, neither shall they learn war any more. O, House of Jacob, come ye, and let us walk in the light of the Lord ! ” Isaiah, ii chap. 1, 5 verses.—The brute creation shall also be restored to that state in which they were prior to the fall : “ The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf, and the young lion, and the fatling together ; and a little child shall lead them. And the cow and the bear shall feed ; their young ones shall lie down together ; and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice’s den.—They shall not hurt nor destroy in all my holy mountain ; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.” Isaiah, xi chap. 6, 9 verses.

It is the belief of some, that the seven thousandth year of the world, will be the Millenium of the Lord ; and it appears very reasonable from what we can gather from the Bible and Testament. The seventh day, which the Lord blessed and sanctified, “ because that in it he had rested from all his work,” may represent the Millenium Dispensation ; and the apostle Paul appears to have an allusion to the same, from what we can read in his epistle to the Hebrews, 4th chapter : “ Let us therefore fear, lest a promise being left us of entering into his rest, any of you should seem to come short. For unto us was the Gospel preached as well as unto them ; but the word preached did not profit them, not being mixed with faith in them that heard it. For we which have believed, do enter into rest ; as he said, as I have

sworn in my wrath, if they shall enter my rest; although the works were finished from the foundation of the world. For he spake in a certain place of the seventh day, on this wise: And God did rest the seventh day. And in this place again, If they shall enter into my rest. (See Heb. iv—1, 5.)

The apostle, in these verses, has also an allusion to the Land of Canaan, which God had promised should be the portion of the Israelites, and which was in a type or figure of the Millennium state; and he takes occasion, from the conduct of the Israelites, to warn his brethren that they should watch over themselves, and guard against the temptations of the enemy, lest they, like the Israelites, should come short of that heavenly state. There were vast numbers left Egypt for the Land of Canaan. Yes, six hundred thousand souls, besides women and children; and but two--namely, Joshua and Caleb--out of that vast number--Moses not excepted--crossed over Jordan, and entered into the Land of Canaan. Now, this vast multitude that left Egypt for Canaan, do represent all those who, under the present dispensation, leave the bondage of Satan, and do enter into a covenant with God, by being baptized into the death of Jesus Christ, for the remission of their sins;—and then it is, that they, like the Israelites, after being baptized unto Moses in the cloud and in the sea, are to be proved. It was in a waste and howling wilderness that God proved Israel, as we can read, in Deuteronomy, 32d chapter, 10th verse: “*We* found him in a desert land, and in the waste, howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye.” And it is in the wilderness of this world that God proves his children. It was in the wilderness that our Lord and Saviour was proved. (See Mat. iv chap.) And we read in Rev-

elations, 12th chapter, 14th verse—"And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place ; where she is nourished for a time, and times, and half a time, from the face of the serpent."

As long as the children of God remain in a state of self-denial, and thus mortify the deeds of their corrupt nature, they are preserved from the power of the adversary. It reads, that two wings of a great eagle were given to the woman, that she might fly into the wilderness. Those two wings may represent faith and hope, which the child of God must endeavor to preserve and exercise in the hour of temptation and sore affliction. The wilderness is the place for the children of God ; and they are safe as long as they remain there : but whenever they come up out of the wilderness—that is, unite themselves with the world in its vanities, and live according to the customs of the times, they are no longer the true children of God ; they may have the name, but are not his children indeed. Paul tells us that unbelief was the cause of the Israelites not entering into the promised land. Had they believed in and obeyed the word of the Lord, they would not have fallen in the wilderness, but landed safely in their promised Canaan. And those who fell in the wilderness, represent all those who have entered into a covenant with God, but in the hour of temptation do deny their Lord and Master, and through unbelief, disobey the word of God, and thus come short of the heavenly Canaan. Joshua and Caleb represent the wise virgins, who have their lamps trimmed and burning bright, living in a state of self-denial and strict obedience to all the laws and precepts of their great king and Saviour, Jesus Christ.

I have said that the seventh day may represent the Millenium of the Lord. It is a day of rest—so will

be the Millenium state. The apostle Peter writes thus, in his second epistle, iii chap. 8 verse—"But beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day." This being the case, the reader can see the propriety of my remarks in relation to the seventh day representing the Millenium Dispensation and seven thousandth year of the world. In Revelations, viii chap. 1 verse, we read, "And when he had opened the seventh seal, there was silence in heaven about the space of half an hour,"—and in Revelations, xi chap. 15 verse, "And the seventh angel sounded; and there were great voices in heaven, saying, the kingdoms of this world are become the kingdoms of our Lord, and of his Christ, and he shall reign forever and ever,"—and in Revelations, xvi chap. 17 verse, "And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven from the throne, saying, it is done." These passages have all an allusion to the Millenium Dispensation, which Dispensation will be a period of great light and happiness, as has already been proven in this work. But this glorious dispensation must come to an end; for so the sure word of prophecy gives us to understand. Satan is again to be liberated from the bottomless pit. O, dreadful thought! O, what a dark and gloomy period awaits the conclusion of one of the most glorious and happy periods that ever graced the earth since the fall of man! "And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle; the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the belov-

ed city ; and fire came down from God out of heaven, and devoured them. And the devil that deceived them, was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night, forever and ever.” Rev. xx chap. 7, 10 verses. One might suppose that the imprisonment of Satan for one thousand years, would be calculated to tame and cause him to submit and bow to the authority of King Jesus. But not so. He is still Satan, the great adversary of God and man ; and now, for the last time, exerts himself to the utmost of his power in the prosecution of his hellish designs.

At the end of the Millenium, there will be more inhabitants upon the earth than there ever was before at one time. This can be easily accounted for, if we reflect that there will be but very few deaths during the Millenium ; and from certain prophecies we may conclude that the human family will multiply and increase very fast. The reader may be at a loss to account why God will once more emancipate Satan, and suffer him to tempt and seduce the human family. It is not the will of God that Satan should overcome one individual of the human family. But it is, and always was, the will of God to prove his children. This I have already plainly shown in this work.—And as the multitudes of the human family that have lived upon the earth during the universal reign of the Prince of Peace, and the confinement of Satan, have not been proven, therefore Satan is once more permitted to tempt the human family ; and one might suppose that he would meet with little success, seeing that the human family have been so long a time under the reign and tuition of King Emanuel, and whose attachment would be so great towards their Lord and Master. But, alas ! alas ! we read

that the number whom he will deceive are compared to the sand of the sea.

It may almost seem impossible in the eyes of some—but it is a solemn truth—for so the word of God declares—that when Satan is set at liberty, he will go forth, as he always has done when at liberty, to deceive the nations which are in the four quarters of the earth, Gog and Magog, the leader and those which are led, to gather them together to battle, the number of whom is as the sand of the sea. Is it not surprising that Satan should succeed in seducing such a vast multitude of the subjects of Christ's peaceable reign, as to cause them to rise up in rebellion against their Prince, and the camp of the saints, and the beloved city? But if we call to mind what he has done in ancient times, we need not be so much surprised. Who would have ever thought that he would have succeeded in seducing Adam, who was in the image and likeness of God? Who would have thought that he would have succeeded in seducing the Egyptians to oppose the emancipation of the Israelites, notwithstanding the numerous wonders, miracles, and judgments which God caused to take place in the land of Egypt? Who would have thought that he ever would have succeeded in deceiving the Jews to reject and finally crucify their Messiah, the Lord Jesus Christ, notwithstanding the good deeds, the miracles, the many testimonials, he gave of his being their Messiah? But this will be the finishing stroke of Satan's power: for when they shall compass the camp of the saints about, and the beloved city, with a full expectation of overcoming the same, fire shall come down from God out of heaven, and shall devour them. And the devil that deceived them shall be cast into a lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night, forever and ever.

If I am not in an error, it is the general belief, that the devil is now, and always was, in the lake of fire ; but this is not my faith that Satan, much less any of the human family who departed this life in a state of disobedience, are as yet in the lake of fire. The first that will be cast into the lake of fire, will be the beast and the false prophet ; and who they are God knoweth. We may believe that they must be the most notorious rebels of the human family, that ever revolted against the majesty of heaven, seeing that they shall be cast one thousand years before Satan into a lake of fire,—for we read in Revelations, 19th chapter, 20th verse—“ And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image : these both were cast alive into a like of fire, burning with brimstone.” And after the Millenium, Satan shall be cast into the same lake where the beast and the false prophet are, and shall be tormented day and night, forever and ever.

Satan is called “ the prince and power of the air.” Eph. ii chap. 2 verse. He was once a bright and shining angel; he fell from this state when he envied or coveted the high standing of the Son of God.—And the prophet Isaiah compares the King of Babylon to Satan, from which we can gain some information concerning his fall : “ How art thou fallen from heaven, O, Lucifer ! son of the morning ! how art thou cut down to the ground which didst weaken the nations !—for thou hast said in thy heart, I will ascend into heaven, I will exalt my throne above the stars of God ; I will sit also upon the mount of the congregation in the sides of the north ; I will ascend above the heights of the clouds ; I will be like the Most High. Yet thou shalt be brought down to

hell, to the sides of the pit. They that see thee shall narrowly look upon thee, and consider thee, saying, is this the man that made the earth to tremble, that did shake kingdoms," &c. Isa. xiv chap. 12, 16 verses.

The question may be asked, if Satan and the departed souls of the disobedient are not as yet in the lake of fire, where are they? I believe that Satan is in the air, and rules in the hearts of the disobedient, (see Eph. ii—2, also vi—12,) and the departed souls of the disobedient are in the prison of hell, where there shall be weeping and gnashing of teeth. And Satan will not be cast into the lake of fire until after the Millenium and just before the Day of Judgment; and the souls of the disobedient not until after the Day of Judgment. After Satan is cast into the lake of fire, the general resurrection of the dead, such as were not raised at the coming of Christ, shall take place. This will be the resurrection of the just and unjust, as the Saviour declares, "Marvel not at this, for the hour is coming in which all that are in the graves, shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life, and they that have done evil, unto the resurrection of damnation." John, v chap. 28, 29 verses. The prophet Daniel also speaks of this resurrection: "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame, and everlasting contempt." Dan. xii chap. 2 verse. That the judgment will succeed the resurrection of the just and unjust, we read in Revelations, 20th chapter, 13th verse: "And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged every man according to his works." The sea will team her thousands to the shore; the graves shall open and

surrender their millions of the bodies of the children of men. And when all the dead are raised, the judgment of the last day will sit.

John, the beloved disciple, tells us, that he "saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works." Rev. xx chap. 11, 12 verses. And the Saviour, in the 25th chapter of Mathew, speaks of the same event; and I will insert several verses: "When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered all nations, and he shall separate them, one from another, as a shepherd divideth his sheep from the goats; and he shall set the sheep on his right hand, but the goats on the left. Then shall the king say unto them on his right hand, come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. For I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed thee? or thirsty, and gave thee drink?—when saw we thee a stranger, and took thee in? or naked, and clothed thee?—or when saw we thee sick, or in prison, and came unto thee? And the king shall answer and say unto them, verily, I say unto you, in as much as ye have done it unto one of the least of these, my brethren, ye have done

it unto me. Then shall he say also unto them on the left hand, depart from me, ye cursed, into everlasting fire prepared for the devil and his angels; for I was an hungered, and ye gave me no meat; I was thirsty, and ye gave me no drink; I was a stranger, and ye took me not in; naked, and ye clothed me not; sick and in prison, and ye visited me not. Then shall they also answer him, saying, Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, verily, I say unto you, in as much as ye did it not to one of the least of these, ye did it not to me.—And these shall go away into everlasting punishment, but the righteous into life eternal."

Dear reader, it cannot be expected that I should quote all those scriptures which have an allusion to the Day of Judgment; for they are many, and if I were to do it, it would swell this work to a large size. My object in bearing testimony to truth, is, to set forth, as I understand it, the order of the New Testament, as being revealed by our Lord Jesus Christ. It is plainly revealed in the Gospel, that our Lord Jesus Christ will be the judge of the quick and dead: John, v chap. 22 verse, "For the Father judgeth no man; but hath committed all judgment unto the Son." Acts, xvii chap. 31 verse, "Because he hath appointed a day in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." And the apostle Paul declares, that "we shall all stand before the judgment seat of Christ." Rom. xiv chap. 10 verse. Thus it is plainly revealed that Christ will be the judge, and before his bar, the dead, small and great, shall have to stand. By the dead, small and great, we may understand,

the great and noble of the earth, and the common class of people. "Enoch, the seventh from Adam, prophesied of these, saying, behold, the Lord cometh with ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly among them, of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him." Jude, 14, 15 verses. The ten thousand saints coming with Christ, spoken of in this prophecy, are the saints of the first Resurrection, on whom it was said "the second death hath no power ; but they shall be priests of God, and of Christ, and shall reign with him a thousand years," Rev. xx chap. 6 verse ; and be present at the Day of Judgment, not to be judged, for they are a separate class from those which are to be judged on that great and awful day —and the apostle Paul has an allusion to this class in his 1st letter to the Corinthians, vi chap. 2, 3 verses : "Do ye not know that the saints shall judge the world ; and if the world shall be judged by you, are ye unworthy to judge the smallest matters ?—Know ye not, that we shall judge angels ? how much more, things that pertain to this life ? "

The human family, at this time, will appear in three classes,—first, the saints—those which were Christ's at his coming,—secondly, the righteous, or blessed of the Father—these are justified persons, and in consequence of their justification will stand on the right hand of the judge,—and thirdly, the unrighteous, or disobedient—such as would not have the man Christ to reign over them—in consequence of which they shall be placed on the left hand of the judge ;—and when the great line of distinction is struck between the righteous and the unrighteous, the books shall be opened. Those books may mean the book of the law, the book of the Gospel, the

book of God's remembrance, the book of conscience, and the book of life. I will only remark a little upon the book of the Gospel; by which book all those shall be judged, who have it in their power to acquaint themselves with the doctrines therein revealed, and be saved by its power. Hear the words of Christ concerning this matter: "And if any man hear my words, and believe not, I judge him not; for I came not to judge the world, but to save the world. He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day. For I have not spoken of myself: but the Father which sent me, he gave me a commandment what I should say, and what I should speak; and I know that his commandment is life everlasting. Whatsoever I speak, therefore, even as the Father said unto me, so I speak." John, xii chap. 47, 50 verses.

Reader, depend upon it, that all those who have the Gospel shall be judged by the Gospel, and not by the creeds and disciplines of men. This then being the fact, how necessary that we conform to the Gospel! If so, it will witness in our favor—if not, it will be a swift witness against us. (See Mat. xxiv—14.) It will answer no purpose for us to say to the judge in that day, that we have observed as much of the Gospel as we deemed necessary to salvation; for we shall be judged by the whole Gospel, according to our ability and situation in life: consequently, there will be no allowance made for all these who have the power and opportunity of conforming to all its requirements.

The righteous, who will stand on the right hand of the judge, are denominated sheep, on account of their being harmless and inoffensive. They are such as were greatly attached, or had great love for the children of God, and did not oppose the Gospel of

Jesus Christ. Reader, there are such people in the world who are not in covenant with God, but who do love the children of God. Yes, I have known such, who, apparently, would do all that lay in their power to make those comfortable whom they believed were the children of God. Therefore, the judge will say unto them, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. For I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink," &c. The righteous will humbly say, "Lord, when saw we thee an hungered, and gave thee meat," &c.—The judge will say unto them, "In as much as ye have done it to one of the least of these, my brethren"—namely, the saints, those which had a part in the first Resurrection—"ye have done it unto me." The judge will then say to those on his left hand, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. For I was an hungered, and ye gave me no meat; I was thirsty, and ye gave me no drink," &c. Then shall they answer him, saying, "Lord when saw we thee an hungered, or athirst," &c. Then shall he answer them, saying, "Verily, I say unto you, in as much as ye did it not to one of the least of these, ye did it not to me.

After the Judgment, "The heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein shall be burned up." ii epistle of Pet. iii chap. 10 verse. The globe shall become a lake of fire, in which the unrighteous—those who stood on the left hand of the judge—will have to take up their abode. O, dreadful thought! Shall I, who live in a land of Bibles, where all necessary instruction can be obtained how to escape this lake which burneth with fire and brimstone, and secure a lot among the

righteous in the kingdom of their Father, hear the awful sentence, "Depart ye cursed" into a lake which burneth with fire and brimstone, which is the second death. Rev. xx. The apostle Peter, ii epistle, iii c. 7th v. has an allusion to this lake: "But the heavens and the earth which are now, by the same word are kept in store, reserved unto fire, against the day of judgment and perdition of ungodly men." This dreadful punishment was prepared for the devil and his angels, and will also be the portion of the disobedient sons and daughters of men. After the righteous are welcomed into the kingdom of heaven, and the unrighteous are cast into a lake of fire, then it is, that the great Creator will form a new heaven and a new earth. John, the beloved disciple, informs us in the 21st chapter of the book of Revelation, that he "saw a new heaven and a new earth: for the first heaven and the first earth were passed away, and there was no more sea." This new creation will not be all effected at one time, but will in God's good pleasure be finally accomplished. However, it may be, that the new heaven will be created immediately after the great conflagration of the present heavens and earth: but I am inclined to believe that the creation of the new earth will be a gradual work, agreeably to the final restitution of all things. (See Acts, iii c. 20, 21 v.) In Rev. xxi c. 2d verse, it reads, "And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." The dimensions, or size, of this great city will be fifteen hundred miles square. (See 16 verse.) 3d verse. "And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. 4. And God shall wipe away all tears from

their eyes, and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things are passed away. 5. And he that sat upon the throne, said, Behold, I make all things new. And he said unto me, write : for these words are true and faithful."

The Millenium state will be a happy period, as has been already stated ; but the felicity will still be more glorious and greater in the new earth after the day of judgment, to all eternity. O, the heavenly city, the new Jerusalem, which shall come down from God out of heaven. In this holy city the people of God shall behold the Lord God Almighty, and the blessed Lamb. O, what exquisite delight to enter the heavenly city, to see and enjoy what tongue cannot describe ! Paul tells us, "But as it is written, eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." i Cor. ii c. 9 v. The apostle Peter hath also written of this new heaven and new earth which shall follow the conflagration of the present heaven and earth : "Looking for, and hasting unto the coming of the day of God, wherein the heavens being on fire, shall be dissolved, and the elements shall melt with fervent heat. Nevertheless, we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." And the promise which the Saviour hath declared in favour of the meek, will, in this state, receive a complete fulfilment. "Blessed are the meek ; for they shall inherit the earth." Mat. v c. 5 v. Yes, the meek shall inherit the new earth.

Dear reader, I shall now conclude my remarks, and I do most earnestly invite you to read the Bible and Testament, and know whether the word of God will support my remarks or not ; for it is not my wish that

any confidence should be placed on my remarks, farther than they agree with the Word of God. I furthermore entreat you not to condemn this book, because it is not written in that style and composition which is so much admired and looked upon by the great and learned of the world. If this book is only written so that the reader can understand it, it is all I desire or expect. In this work I have taken up a great many subjects, and it may be, that the reader will be ready to fault me, in that I treated those subjects in such a brief manner. Yes, it may be, that the reader would have been better satisfied with the work if I had dwelt longer upon each subject. All that I have to say is, that I have pursued that course which I was inclined to believe would answer the design of my writing. And again, it may be, that if I had written more on each subject, that the reader would not have been as well entertained. I therefore entreat the reader to bear with me. Without doubt, many will read this book who are unacquainted with me, and will never see my face in this life; but if we believe in the Lord Jesus Christ, and obey him in all his precepts, and are faithful unto death, we shall meet in yonder bright world where parting shall be no more: where we can sing the song of Moses and the Lamb throughout eternity—"Not unto us, not unto us, but unto Thy great name, O God, be ascribed all the praise and honour, now and forever. Amen."

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REVISAL.



Page 14, line 17 from top, read moral law, and in line 18, instead of law, read same. Page 17, line 17 from top, instead of woman, read women. Page 37, line 15 from top, instead of precede, read succeed. Page 39, line 13 from bottom, instead of, for it as this, read, for it is at this. Page 50, line 10 from top, before the word done, insert the word always; and same page, last line, before the word help, insert the word well. Page 54, line 11 from bottom, instead of offender, read offended. Page 55, line 8 from top, after the word remitted, add, and whosesoever sins ye retain, they are retained. Page 59, line 14 from bottom, instead of Evangelist, read Evangelists; and same page, line 6 from bottom, instead of Anon, read AEnon. Page 71, line 6 from bottom, instead of name, read names. Page 82, line 9 from bottom, after the word means, add two apostrophes, or marks of quotation, thus ". Page 88, line 3 from top, omit the mark of quotation, and same page, line 6 from top, after the word forth, as it is not a quotation; and in same line, after the word forth, insert the word see; and after the word Psalms, add the figures 148th. Page 115, line 12 from bottom, after the word supper, add two apostrophes, as a mark of the end of the quctation, thus ". Page 117, line 4 from bottom, and page 118, line 3 from top, instead of offender, read offended. Page 122, 1st line, instead of 2d chap. read 11th chap. Page 187, line 15 from top, instead of Reder, read Reader. Page 191, line 10

from top, instead of beheld, read behold. Page 202,
line 2 from top, instead of Josiah, read Isaiah. Page
77, in lines 7 and 8 from top, instead of the expres-
sion, which is the antetype of immersion, read, which
is denoted by immersion. Page 186, last line, in-
stead of, we have had those signs, read, we have
had the most of those signs.







